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THE

MORAVIAN MANUAL:

CONTAINING AN

ACCOUNT

OF THE

MORAVIAN CHURCH,

OR

UNITAS FRATRUM.

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OF RELIGION

BY

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PUBLISHED BY AUTHORITY OF THE SYNOD.

SECOND ENLARGED EDITION, WITH HISTORICAL TABLES.

BETHLEHEM:
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PREFACE TO THE FIRST EDITION.

The first Manual, giving an account of the Constitution and Discipline of the Moravian Church, was written by Bishop Spangenberg, and published in Germany, in the year 1774. In 1775, it was translated into English, and published in London, with a preface by the Rev. Benjamin La Trobe. This work passed through a number of revised editions, both in the German and English languages. The last American edition, in a small pamphlet form of about seventy pages, appeared in 1833, but is now obsolete. It bears the following title: "A Concise Historical Account of the Present Constitution of the Protestant Church of the United Brethren: Philadelphia, 1833." In the year 1789, a larger work, containing over three hundred and fifty pages, was written by the Rev. John Loretz, and published in Germany, under the title: "Ratio Disciplinæ Unitatis Fratrum." The first part of this volume comprises an interesting sketch of the history of the Church, the other parts, treating of the Constitution and Discipline, are obsolete.

The Provincial Synod of the American Province, at its last meeting, held in the month of June, 1858, authorized the publication of a new Manual, suitable to the present wants of the Church in the United States, and committed the compilation of it to the writer. He has striven to fulfil the resolution adopted by the Synod (see Journal of Synod of 1858, p. 105, F. 1); although he found the duty assigned him a far more diffi-

cult one than he had supposed. The abundance of his materials often rendered it hard to decide what was essential, and what unessential; and the number of Synodical Journals and Reports to be consulted required the closest attention and considerable labor. Whatever the imperfections of the Manual may be, he thinks he can vouch for its authenticity.

The historical chapter contains an original sketch; and the chapter treating of the Present Condition of the Church is based upon the most recent information which could be obtained. In the Chapter on Doctrine, a Compendium will be found, setting forth the essential doctrines held by the Church. This Compendium has been drawn up with very great care, and exclusively in the language of authorized publications of the Church, excepting only the expression "we hold," which frequently occurs, or here and there a copulative, necessary to unite sentences derived from different works. The Compendium is, therefore, not a subjective treatise on Moravian Doctrine, but an authorized statement of it, compiled from Moravian books. For the remaining chapters, the following official documents have been consulted: Results of the General Synods of 1848 and 1857; Report of the Proceedings of the Preparatory Provincial Conference, held at Bethlehem, Pa., in the month of May, 1847; Report of the Proceedings of the Provincial Synod, held at Bethlehem, Pa., in the month of June, 1846; Journal of the Provincial Synod, held at Bethlehem, Pa., in the month of May, 1855; Journal of the Provincial Synod, held at Bethlehem, Pa., in the month of October, 1856; Digest of the Provincial Synod, held at Salem, N. C., in the month of May, 1856; Report of the Provincial Synod, held at Salem, N. C., in the month of February, 1858, as published in "The Moravian;" Journal of the Provincial Synod, held at Bethlehem, Pa., in the mouth of June, 1858. In drawing up the chapter on Constitution, the writer endeavored

to present the entire Constitution, general and provincial, as explicitly, and in as symmetrical a form, as possible. In order to effect this, it became necessary, when giving the statutes, to adopt one tense throughout, and he chose that which is commonly employed in constitutions. It has been his earnest endeavor not to omit a single point belonging to the constitution, especially in so far as the American Province is concerned.

This Manual was submitted, in manuscript, to the Provincial Board, at Bethlehem, Pa., and has received its sanction, after a careful examination of its contents. At the same time, however, it may be well to state, that the work is not intended, in any way at all, to *supersede* the "Results" of the last General Synod, or the Journals and Reports af the Provincial Synods of this Province. All these documents remain in force as heretofore, and will guide the deliberatious of future Synods. The purpose of the Manual is a two-fold one: to give the members of the Church, in one compendious volume, the ecclesiastical statutes, rules of discipline and articles of doctrine, which heretofore could be found only by consulting a number of different publications;—and, especially, to afford an authentic work which may be put into the hands of such as seek information respecting the Moravian Church, and wish to become acquainted with its constitution, discipline, doctrine and ritual.

The letters U. E. C. in this Manual, or in other Moravian works, stand for "Unity's Elders' Conference," the Executive Board administering the general government of the whole Church; the letters P. E. C. stand for "Provincial Elders' Conference," the Executive Board set over a particular Province of the Church. "Synodal Results" is the name by which the published Journal and Resolutions of the Synod are commonly known.

PHILADELPHIA, May 17, 1859.

PREFACE TO THE SECOND EDITION.

The first edition of the Moravian Manual having been, long since, exhausted, this second edition is published by authority of the Synod.

More than one-half of the work has been re-written. In the account of the Church and its enterprises, the necessary corrections have been made, in accordance with the latest returns; the historical sketch is far more complete than in the first edition, embracing an exposition of the fanatical period; and an entirely new Section has been given, on the History of the Church in America, including its interesting Mission among the Indians.

Under the head of "By-Laws to the Constitution of the American Province," will be found a complete summary of all the enactments of the Provincial Synod that are of permanent authority. Hence these By-Laws, together with the Constitution of the American Province immediately preceding them, present, at a glance, the entire body of ecclesiastical rules which are now in force in this country.

In place of that brief statistical Appendix of the first edition the substance of which is now found in the "Text Book of the Protestant Church of the United Brethren," there are added eight Historical Tables, from the introduction of Christianity into Bohemia and Moravia to the present year of the Moravian Church.

Two of these Tables, namely No. 5, presenting the History of

the Renewed Church in the times of Zinzendorf, and No. 8, comprising the Foreign Missions, were prepared by Rev. Hermann A. Brickenstein, the one based upon a German Table of the same sort, and the other upon the "Missions Atlas der Brüder Unität," published by the Mission Board, in 1860.

The other six Tables, namely Nos. 1, 2, 3, 4, 6 and 7, are original, and were drawn up by the author. In the Tables treating of the Ancient Church, he has adopted the chronology of Palacky and Gindely, which often differs from that of Cranz and Holmes. The Table setting forth the history of the Renewed Church since 1760, and that relating to the Church in America, are the results of a thorough examination of the official documents preserved in the Archives at Bethlehem.

Touching the American Table, it may be proper to say that while the details into which it goes will be of no interest to, and are not intended for, the general reader, they may be deemed important by the Ministers of the Church and others who are active in its work, as affording a bird's-eye view of the History of Moravianism in this country, and a Table of References, nowhere else to be found. The author has been encouraged to believe this, by various brethren to whom he submitted his plan.

The publication of this volume has been much delayed by the unexpected death of Mr. Amos Comenius Clauder, the Agent in the Printing Office, whose name and memory deserve to be enshrined here, as this was the last work in which he engaged prior to his illness. He was an energetic and faithful servant of the Church.

In spite of the author's efforts to prevent it, several typographical errors have crept in. Page 17, read "Rokyzan" in place of "Bokyzan;" page 41, second line from below, read "Oley" instead of "Olney;" page 43, read "1844" instead of "1843;" page 68, read "Unity's Elders' Conference" instead of "United Elders'

Conference;" page 150, read "Prokop the Great, leader of the Hussites," instead of "Prokop the great leader of the Hussites;" page 183, strike out the word Bishop before Christian Gregor; page 184, read "Helpers'" instead of "Helper's."

In the list of Historical works, page 11, Zezschwitz's article on Luke of Prague and the Bohemian Brethren, in the second supplementary volume of Herzog's Encyclopädie, has been omitted; as also Dr. Hermann Plitt's treatise on "Die Lehrwise der Böhmischen Brüder," which has come to hand since that part of the Manual was printed.

Bethlehem, January 15, 1869.

*** The second edition of the Moravian Manual has been examined and approved by the Provincial Board.

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CHAPTER I.

HISTORY OF THE MORAVIAN CHURCH.

INTRODUCTION.

THE Church of which this volume treats is known by various names: *The United Brethren, The Moravian Church, The Unitas Fratrum.* The latter, originally adopted by the Ancient, and retained by the Renewed Church, denotes all its Provinces and Missions, as one confederated body, in whatever parts of the world they may be. A brief appellation, of the same import, is *The Unity.* The name *Moravian* is derived from the country of Moravia, where the Church formerly had some of its principal seats, and whence those refugees came by whom it was renewed in Saxony.

In the year 1800, the followers of William Otterbein, a minister of the German Reformed Church, who came to America in 1752, but soon after left its communion, constituted themselves into a Society which assumed the name of "United Brethren in Christ." This society is often confounded with the Moravian Church of the United Brethren. Such an error was committed even in the official report of the census of 1850. The two are distinct and separate denominations in every respect.

There are three eras in the history of the Moravian Church. The first comprises the period of the "Ancient Church," from the year 1457 to 1627; the second that of the "Hidden Seed," when the Church was without a visible organization, from the year 1627 to 1722; and the third that of the "Renewed Church," from the year 1722 to the present time. A brief sketch of the origin, progress, decline and renewal of the Church is here presented.

More complete histories, of an older date, are the following: *Cranz's Ancient and Modern History of the Brethren,* translated from the German by La Trobe, London, 1780; *Ratio Disciplinæ Unitatis Fratrum,* Barby, 1789; *Gedenktage der alten Brüderkirche,* Gnadau, 1821; *Bishop Holmes' History of the Brethren,* 2 vols., London, 1830; and *Bost's History of the Bohemian and Moravian Brethren,* published by the Religious Tract Society, London, 1848. *Plitt's Geschichte der Brüder Unität alter und neuer Zeit* is a learned and voluminous work, but remains in manuscript.

In the year 1842, thirteen volumes of original manuscripts, relating to the Ancient Brethren's Church, were discovered at Lissa, in Prussian Poland. These are now in the archives of Herrnhut, in Saxony, and known as the "Lissa Folios." They have thrown a new light upon the early history of the Brethren. Two eminent Bohemian historians have examined these records, and pronounce them invaluable, both as regards the history of the Church, and the general history of Bohemia and Moravia. The one is *Palacky,* author of the most complete history of Bohemia that has been written, *Geschichte von Böhmen,* in 10 vols., Prague, 1844–1866; the other, *Gindely,* whose work, *Geschichte der Böhmischen Brüder,* 2 vols., Prague, 1857 and 1858, together with the supplemental volume, entitled *Quellen zur Geschichte der Böhmischen Brüder,* Vienna, 1859, forms by far the most critical and exhaustive history of the Ancient Church in print, although its weight as an authority is not a little diminished by its gross Romish bias.

In the Church itself, based upon the new sources, have appeared: *Kurze Darstellung der Geschichte der alten Böhmisch-Mährischen Brüderkirche,* Rothenburg, 1852, by Henry Reichel, of Herrnhut; *Zusätze und Berichtigungen zu Plitt's Denkwürdigkeiten der alten Brüdergeschichte,* 1844 and 1845, MS., by the same; *Verbeek's kurzgefasste Geschichte der alten und neuen Brüder-Unität,* Gnadau, 1857; *Life of John Amos Comenius,* by Daniel Benham, London, 1858; *Notes on the Origin and Episopate of the Bohemian Brethren,* by the same, London, 1867; *The Moravian Episcopate,* by Edmund de Schweinitz, Bethlehem,

1865; *Geschichte der alten Brüderkirche*, 2 vols., by Bishop Croeger, Gnadau, 1865 and 1866; *Church Constitution of the Bohemian and Moravian Brethren*, with Notes and Introduction, by Bishop Seifferth, London, 1866.

Histories of the Renewed Church exclusively are: *Bishop Croeger's Geschichte der erneuerten Brüderkirche*, 3 vols., Gnadau, 1854; *Memorial Days of the Renewed Brethren's Church*, Ashton-under-Lyne, 1822; *Zinzendorf und die Brüdergemeine*, by Professor Burkhardt, an article in "Herzog's Real Encyclopädie," also published as a separate volume; *Verbeek's Leben und Charakter des Grafen von Zinzendorf*, Gnadau, 1845, embracing the history of the Church to the death of Zinzendorf; *Schrautenbach's Graf von Zinzendorf, und die Brüdergemeine seiner Zeit*, Gnadau, 1851, which is not a popular work, but sets forth what may be called the philosophy of the early ecclesiastical system of the Church.

The article on the Bohemian Brethren, in "Herzog's Real Encyclopädie," is written from an ultra Lutheran standpoint, without reference to the Lissa Folios, and does not present a truthful picture of the Ancient Church. *Zezschwitz's* work on the Catechisms of the Waldenses and Bohemian Brethren—*Die Katechismen der Waldenser und Böhmischen Brüder*—Erlangen, 1863, contains important historical facts, although its tone is, also, painfully Lutheran. In the "Encyclopedia Americana" there is an article on the United Brethren, or Moravians, which has been copied into various Histories of Denominations. This article describes the Church as it was when that work appeared, since which time, however, its constitution has undergone many changes. The "New American Cyclopædia" gives a correct account of the Church in its present stage of development. In "Mosheim's Church History," a note by the translator, which the editor of the American edition has thought proper to retain, volunteers information respecting the Brethren derived from one of the many scurrilous works, attacking and defaming the Church, which were written by its bitter enemies, and published in the last century.

Far more reprehensible, however, because it is systematically

carried out and supported by a show of authorities, must be deemed the spirit in which Dr. Kurtz, in his "Text-Book of Church History" (Philadelphia, 1862), has written the section that treats of the Moravians. Not only does he present the fanatical period of their history—an account of which the reader will find in the third section of the present chapter of this Manual—as the epoch of Moravianism, but, taking his place in the very midst of it, he forms his opinions of the Church in most other respects from that standpoint. Not only does he pervert the truth, in the matter of doctrine, but he makes statements which are in flagrant opposition to the authorized articles of the Church. Not only does he distort its practices to suit his own subjectivity, but he deliberately falsifies history.

We have elsewhere published an extended criticism of his work.* To reproduce that would be foreign to our purpose. Inasmuch, however, as this Text-Book is extensively used, the following brief testimony is here given, in order to show the animus of the volume, and the ease with which those of its statements can be refuted, which asperse the character of the Church.

Speaking of the doctrine, Kurtz says, amongst many similar perversions: "As regards the objects of faith, the Son is regarded as the exclusive agent by whom salvation is applied and accomplished, so that the relations of the Father and the Holy Ghost to redemption are entirely ignored."† The official canons of the Church set forth, on the contrary, amongst "the points of doctrine most essential to salvation," the following: "The doctrine of *the love of God the Father*, who 'has chosen us in Christ before the foundation of the world,' and who 'so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'" Again, "the doctrine of *the Holy Ghost and His gracious operations;* that it is He who works in us the knowledge of sin, faith in Jesus, and the witness that we are children of God."‡

* See *The Moravian*, Vol. VII., No. 23, and Vol. VIII., No. 32.

† Text-Book of Church History, Vol. II., p. 263.

‡ Results of the General Synod of 1857, pages 7 and 8. See, also, the Easter Morning Litany in this Manual, "I believe in God, the Father," and "I believe in the Holy Ghost," Chapter IV.

But, further, in order to show that the Moravians believed themselves to be the theocracy of the New Testament, Kurtz cites what he calls a proclamation of their Church in Philadelphia, containing these words: "To-day a visible Church of the Lord is finally seen and recognized here; we constitute the body of the Lord; hither to us, all ye who belong to the Lord."

Now this document was issued in June, 1742, not by the Moravian Church in Philadelphia, which did not as yet exist, but by the Union Synod (see Section IV. of this Chapter), at its last meeting. It had for its author, not a Moravian, but a layman of the Reformed Church, Henry Antes by name. And it did not say what Kurtz compels it to proclaim. He has torn three distinct clauses out of three different parts of the address, and deliberately manufactured them into one sentence.

The first clause refers to the arrival of a body of Moravian immigrants from Germany, while the Synod was in session. They visited the same, were catechised touching their faith and practice, and their answers made so deep an impression upon the assembled representatives of the churches, that Antes held them up to their co-religionists as examples of what true Christians and church members ought to be.

The second clause, as its connection shows, means that the converted membership of the several churches in Pennsylvania, whatever their denominational names, formed the body of the Lord in that colony.

The last clause, as its context proves, gives an invitation to all Germans, who loved the Lord Jesus Christ in sincerity, to further the prosperity of the Union Synod and join with it in its efforts to evangelize the land.*

* The document under consideration is found entire in a volume published by Benjamin Franklin, at Philadelphia, in 1742, containing reports of all the seven sittings of the Union Synod, together with some other papers relating to the ecclesiastical history of Pennsylvania in that day. Said document bears the following title: *Derer Arbeiter bei der Kirche Jesu Christi in Pennsylvania, Schreiben an das gesamte Land* (pp. 119 and 120.) A copy of this very rare work is preserved in the Archives of the Church at Bethlehem.

We have adduced but two instances of the manner in which Dr. Kurtz, who is the bitter foe of the Moravian Domestic Missions in Europe, writes the history of the Church, yet these will sufficiently show that to be guided by him is to be led astray.

SECTION I.—THE ANCIENT CHURCH.

FROM 1467 TO 1627.

Bohemia and Moravia, once independent States, now Provinces of the Austrian Empire, and strongholds of its Romish superstition, were the seats of the Ancient Brethren's Church. About the middle of the ninth century, the Cheskian Slavonians, who at that time inhabited these countries, and from whom the present race of Bohemians and Moravians is descended, were converted to Christianity partly through the efforts of the Roman Catholic, chiefly through the indefatigable labors of the Greek Church. At the request of Prince Rastislaw, himself a Christian, the Emperor Michael, in the year 863, sent from Constantinople two brothers, named Cyrill and Methodius, both learned and zealous men of God, in order to preach the gospel to the people Moravia. They became the apostles of the Bohemians and Moravians. In the year 871, the Prince of Bohemia, Boriwoy, and his wife, Ludmila, being on a visit to the Moravian court, embraced Christianity, and were baptized. This led to the conversion of the Bohemian nation. Cyrill and Methodius, with the Bible in their hands, which the former had translated into the Slavonian tongue, established many churches in the two countries, everywhere introducing a Slavonian ritual. Thus was laid the foundation for that national church-feeling, and those liberal principles, which distinguished the Bohemians and Moravians over against the pretensions of the Romish Hierarchy. The spirit of what was afterward Protestantism manifested itself among them, and prepared the way for the Reformers before the Reformation. That the popes of Rome did not remain uninterested observers of these developments, may well be supposed.

Every influence which they could exert was used to bring the Bohemian and Moravian Church under their supremacy; and, at last, in the year 1080, the zealotry of Gregory VII. was crowned with success. Bohemia and Moravia became subject to his See. The hearts of the people, however, still clung to the customs of their fathers. They were ready, at any time, to welcome a reformer; and, in the course of the next centuries, especially in the second half of the fourteenth, men arose among them who loved the truth, and approved themselves as heralds of its great champion, through whom those principles were promulgated which led to the establishment of the Brethren's Church.

On the 6th of July, 1373, John Huss was born, at the village of Hussinetz, in the southern part of Bohemia. He was the forerunner of the Brethren. Soon after having finished his studies at the university of Prague, he re-entered the institution as a teacher; and, five years later, was appointed professor of philosophy. Then God sent his Spirit, and Huss was converted. To understand the Scriptures now became the great purpose of his life, and he was determined not to be satisfied with systems of human philosophy. The writings of Wickliffe, which had found their way to Bohemia, and which he diligently studied, deepened these resolutions. In the year 1402, Huss was appointed to the Bethlehem Church at Prague, built by a wealthy citizen, for the purpose of giving to the people a house of worship in which the gospel should be preached in the Cheskian and German languages. With great power and eloquence, he began to attack the moral corruption prevailing among all classes, particularly the clergy. The indulgences, sold, in 1412, by command of Pope John, in order to procure money for the war with the King of Naples, excited his deepest indignation; and he lifted up his voice against them until all Prague was moved, and the papal bull which granted them publicly burnt by the professors and students of the University. In consequence of this act, Huss was excommunicated, and religious services were forbidden, as long as he should remain in the city.

Leaving Prague, he retired to the castle of Kozihradek, near Austie, where he wrote some of his most important works. Sub-

sequently he took up his abode in the castle of Krakowec, near Rakonitz, whence he went out to the neighboring villages and towns to preach the gospel. This was the seed-time of evangelical truth in Bohemia. The harvest came in its season. In the year 1414, a church-council assembled at Constance, in Switzerland. Huss was cited before this body. He obeyed the summons, relying on the safe-conduct granted him by the Emperor. But, soon after his arrival, he was treacherously imprisoned, and refusing to recant, unless his doctrines should be refuted from the Holy Scriptures, which the priests could not do, he was burnt alive, as a heretic, on the 6th of July, 1415, his forty-third birthday, and his ashes were cast into the Rhine. He met death with the courage of the early martyrs. In the following year, his intimate friend and coadjutor, Jerome of Prague, a layman, shared the same fate. The consequences of these acts of violence, on the part of Rome, were fearful. Bohemia was filled with indignation. A powerful party, called the Hussites, flew to arms, and a most sanguinary contest ensued, known in history as the Hussite War. In the course of it, the principles and practice of Huss were forgotten by many of those who claimed to be his followers. They contended for political ends, besides those of religion, and were divided among themselves. Gradually two parties arose: the *Calixtines*, whose chief purpose was the restoration to the laity of the cup, in the Lord's Supper (hence their name from *calix*, a cup), and the *Taborites*, who demanded a general reformation of the church. The latter derived their name from their camp, called Mount Tabor, pitched on the same estate which had given Huss a refuge, when banished from the capital. It grew into a town, that still stands, on the Luschnits, an affluent of the Moldau, forty-nine miles S. E. of Prague. The Taborites were the more enlightened of the two parties, and many who entertained their views disapproved of the resort to arms. In the year 1431, the Council of Basle granted certain concessions to the Bohemians, known as the "Compacts of Basle." These were accepted by the Calixtines, but rejected by the Taborites. In consequence a civil war broke out between the two factions, and resulted in the total

overthrow of the latter. The Calixtines now constituted the national Church of Bohemia.

At its head stood Rokyzan, an eminent ecclesiastic, but not steadfast in the faith, wavering between his love for the truth and honor among men. This Church soon became almost as corrupt as the Hierarchy; while the numerous sects which arose, about that time, were distinguished for extravagant fanaticism rather than for sound doctrine or principles of true piety. To human eyes, a reformation of the Church, and a revival of pure and undefiled religion, seemed farther off than ever. But God's time was come.

Amidst the degeneracy of the times, and the extravagances of the sects, there had gathered at Prague, as members of the Theyn Church, in which Bokyzan preached, a little band of awakened Calaxtines, who earnestly sought the Truth, and endeavored to live as "the children of light;" and, throughout the country, many entertained similar aspirations, and distinguished themselves by the same godly practice. This was the case, in particular, among the more enlightened classes of the Taborites. No outward confederation existed among them. They were an invisible church. From the ranks of these men, God chose for himself the founders of the Church of the Brethren.

About the year 1450, Rokyzan, induced partly by his better convictions, but chiefly by his diappointment in not securing from the Pope his consecration as Archbishop of Bohemia, began to inveigh against the corruptions of the Church, and to exhort the people to return to the principles of Huss. This gave new life to the men of God at Prague. They sought counsel of their eloquent teacher, fellowship one with another, and opened a correspondence with those of like mind in various parts of Bohemia.

Bokyzan directed their attention to the works of Peter Chelcicky, an eminent and forcible writer, who had retired from the conflicts of the Hussite War to an obscure retreat, whence he protested, with all the sternness of a Puritan, against the corruptions of the age. His views made so deep an impression upon them that they could not wait for a future, but wished to begin an

immediate, reformation. To this end, they besought Rokyzan to put himself at their head, promising to follow him wherever he might lead. But he was not willing to undertake the risk. On the contrary, foreseeing the near triumph of the Calixtine Church, through the death of Ladislaus, the young king, and the probable election of George Podiebrad as his successor, he found the appeals of his friends inconvenient, and tried to induce them to scatter to various parishes, in charge of enlightened priests. This, however, did not satisfy them. Convinced that a reformation, at this time, was not possible, if the Archbishop withheld his aid, they determined to seek a retreat where they could live together in undisturbed communion.

About eighty miles from Prague, in the Circuit of Koenigsgraetz and the shadow of the Giant Mountains, they found such an asylum. It was an estate called Lititz, belonging to Podiebrad and his sons, with but a sparse population, and still suffering from the ravages of the Hussite War. Its chief point was an ancient castle, on the Adler, the ruins of which remain to the present day, amongst the rest a gate bearing the insciption: "*A. D. regnante Geo. Podiebrado* 1468." To the east of the castle lay the town of Senftenberg, or Zamberg, and to the north the village of Kunwald. The inhabitants of the barony were mostly opposed to the principles of Romanism, and Michael Bradacius, the priest of Zamberg, rejected many of its ceremonies, and longed for a revival of pure and undefiled religion.

To this estate the awakened members of the Theyn Church retired, in 1456, by permission of the Regent, who hoped to improve its material condition through their industry. A number of others, of like mind, joined them from different parts of the country. Kunwald became the centre of the colony, and Bradacius its spiritual head. Its most eminent lay agent was Gregory, a nephew of Rokyzan, a man of strong faith, sound judgment, and holy living. The object which these men had in view was not, at this time, to found a church, but to carry out, on the basis of the Articles of Prague and the Compactata of Basle, the reformation begun by Huss, confining their work, however, to their own circle, and forming a society, within the

National Church, pledged to accept the Bible as the only norm of faith and practice, and to maintain a Scriptural discipline. To this end they drew up and adopted a formal declaration of principles, which were committed to the keeping and administration of twenty-eight Elders, some of whom lived on the Barony of Lititz, others in various parts of Bohemia. These Elders were chosen by the members of the Society, and had the rule over them. The association took the name of the "Brethren and Sisters of the Law of Christ." But as this title induced the belief, among the ignorant peasantry, that the Society was a new monastic order, it was soon changed into "the Brethren," and, subsequently, into "the Unity of the Brethren" (*Unitas Fratrum*). The details of this organization are wanting, and were intentionally withheld at the time. That it occurred in 1457, is, however, fully established. The first of March is observed as the anniversary of the event, but without historic grounds.

The Brethren now lived in their retreat, for some years, undisturbed by the factions that rent the country, and separate from the follies of the times. They grew in numbers and in grace, edified one another in the Lord, and searched the Scriptnres. In 1461, however, a persecution broke out, owing, in part, to the complaints of the neighboring parish priests, and, in part, to the fears of Podiebrad that he had, unwittingly, given the Taborites an opportunity to regain their strength as a political party. This was the first of a long series of oppressions from which the Brethren suffered. It would have crushed them, had it not come to a sudden end by reason of the crusade against the king and the Calixtines, undertaken at the instigation of the Pope. In the complications that followed, the Society at Kunwald was forgotten.

True to its aim, it now proceeded to establish a more solid basis, both in doctrine and practice. In 1464, a general convocation was called to meet, under the open canopy of heaven, among the mountains of the Barony of Reichenau. This Synod, as it is generally denominated, agreed upon a body of principles that have been preserved in the Lissa Folios, and constitute the

oldest doctrinal record of the Brethren.* It was "delivered to the Elders," as its superscription says, three men having been chosen, from the twenty-eight Elders appointed in 1457, to assume the more particular government of the Society, namely, Gregory, Procop, and John Klenova.

Another subject which engaged the serious attention of the Synod was the propriety of totally separating from the National Church, and of instituting an independent ministry. The increasing corruptness of the Calixtine Establishment, the impossibility of obtaining a sufficiency of regular pastors by secession from the same, and the advice given the Brethren by several enligtened friends, and, particularly, by Lupacius, the Suffragan of Rokyzan, were the reasons that led them to consider this important step. In all their deliberations, however, they were careful to ascertain the will of God, making the subject one of frequent and particular prayer. At last, in the fervency of their faith, they determined to leave the decision altogether to Him; and, either at this Synod, or at a subsequent one, they used the lot, which settled the question in the affirmative.

In 1467, the Brethren met once more on the Barony of Reichenau, at Lhota, in order to elect the first ministers of the Church. But as they did not know whether this was the time appointed by the Lord, they again had recourse to the lot. Nine candidates were chosen, and twelve lots prepared, of which three were incribed with the word *Est*, and the remainder left blank. These were put in a vase, and, after prayer, drawn out singly by a lad, until each of the candidates had been supplied with one. The possibility subisted that all would receive blanks. In that case, the Synod would have looked upon the result as an intimation from God to postpone the establishing of an independent ministry to some future time. Upon opening the lots, however, the three marked *Est* were found in the hands of Matthias of Kunwald, Thomas of Przelautsch, and Elias of Krzizanow, who were at once accepted, with great joy, as the future ministers of the Brethren.

* Benham gives an English translation of it in his "Notes on the Origin and Episcopate of the Brethren," page 38–44.

But now arose another serious question. Who should ordain them? The Synod was of opinion that, in the times of the Apostles, there had been no difference between a bishop and a priest or presbyter, and that therefore the priests then present might proceed to set them apart for the ministry; that, however, in a very early period a distinction had been made, had been kept up by the Church ever since, and must not now be relinquished; and, finally, that the ordination of their pastors ought to be such as the Calixtines and Roman Catholics would be compelled to acknowledge. Hence the introduction of the episcopacy was decreed.

There lived, at that time, a colony of Waldenses on the Moravian frontier. Their development was not, in all respects, like that of their brethren in the valleys of Piedmont. They were on such friendly terms with the Calixtines, that, amidst the convulsions of the Hussite War, which brought about fellowships that would have been impossible under ordinary circumstances, they renewed their ministry, when it was in danger of dying out, through the agency of the national Establishment. Upon its recommendation, two Waldenses, Frederick Nemez and John Wlach, were ordained priests on the 14th of September, 1433, in the Slavonian Convent of Prague, by Bishop Nicholas (Philibert), a Legate of the Council of Basle. In the summer of the following year, these two priests were sent to Basle, where the Council was at open variance with the Pope, and in a full convocation of clergy consecrated bishops, by bishops of the Roman Catholic Church. This colony of Waldenses, therefore, had a valid succession,

To them the Synod of Lhota sent a deputation of three priests, Michael Bradacius, and two others, whose names have not been preserved, with instructions to lay before them an account of the founding of the Brethren's Church, and to ask for episcopal consecration. The deputies were fraternally welcomed, and found two Waldensian bishops surviving, Stephen, and another whose name is unknown. At their hands they received the episcopacy, with power to transmit it to the Brethren. Returning to Lititz, another Synod was convened, at which they set apart for the

work of the ministry, by the laying on of hands, the three candidates previously appointed, consecrating Matthias a bishop, and ordaining Thomas and Elias priests. Thereupon a new form of church government was instituted. It consisted of an Ecclesiastical Council of ten Elders, some of whom were presbyters, and others laymen, at the head of which stood the four bishops, and at their head again Bishop Michael, who was the primate. This form of episcopal government, with some modifications, remained until the end of the Ancient Church.*

Thus was the Church of the Brethren, after ten years of gradual development, fully organized and established. In 1457, the foundation was laid, even that of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in 1467, the top-stone was put upon the building, in accordance with the directions given to the Brethren by the Lord himself. John Huss, the Reformer of the fifteenth century, began the work; Rokyzan, the Calixtine bishop, without meaning to do so, furthered it; Peter Chelcicky, by his writings, gave it a more positive aim; Gregory, the patriarch of the Brethren, carried it out; and the Waldenses of Austria seem to have been preserved, as a distinct organization, that they might complete it, having done which, this colony of them passed away.†

In the years which followed these events, the Brethren, in spite of the persecutions to which they were subjected, increased numerically, and grew spiritually unto an holy temple in the Lord. Their strength lay in their discipline; their aim was holy living. The danger which threatened them of falling into anti-scriptural asceticism was averted, mainly, through the exertions of Bishop Luke of Prague, one of the most distinguished divines whom God raised up among them. They had about four hundred churches in Bohemia and Moravia, with a membership of probably one hundred and fifty thousand souls; were zealously engaged in preaching the Gospel, and used the press,

* In the course of time the Council consisted exclusively of Bishops and Assistant Bishops.

† Soon after transferring the succession to the Brethren, Bishop Stephen suffered martyrdom, as a heretic, at Vienna.

with great diligence, for the furtherance of evangelical truth; published a Bohemian version of the Bible, a Catechism, a Hymn Book, nine successive Confessions of Faith, besides many other theological works. Their principal seats were Jungbunzlau and Leitomischl, in Bohemia, where they owned printing presses, and Prerau, in Moravia.

From all this it appears that the work, which began sixty years before Luther nailed his theses to the door of the Cathedral at Wittenberg, had assumed an importance, when he was yet unknown, which will ever award to the Brethren the title of the *Reformers before the Reformation.* As such, Luther himself acknowledged them, after he had become acquainted with their principles. And although there were points, especially in reference to the discipline, upon which he and the Brethren could not agree, the relation between them, with some interruptions, was a friendly one. The Brethren sent several deputations to him; and he published their Confession of Faith, with a preface of his own, at Wittenberg. Still more cordial was the connection between them and some of the other Reformers of the sixteenth century, especially Bucer and Calvin. That they were benefited by their intercourse with these leaders of the general Reformation, in a doctrinal point of view, admits of no doubt. But the latter, on their part, learnt an important lesson from the discipline of the Unitas, as Bucer, in particular, joyfully acknowledged.

Soon after Luther's death, the Smalcaldic War broke out, between the Catholics and Protestants. The Bohemians having refused to take part in it, Ferdinand, a brother of the Emperor Charles V., came to Prague, to wreak his vengeance upon the people; and as self-policy forbade him to molest the Calixtines, he began to persecute the Brethren. In 1548, a decree was promulgated, commanding all persons living on royal estates to join either the Calixtine or Romish Church, or to leave the country within forty-two days. A large number of the members of the Brethren's Church emigrated, in consequence, and took their way to Prussia. Meanwhile the Brethren extended their operations to Poland. George Israel, the patriarch of the Unitas in that country, labored with great success, so that, in less than six

years, about forty churches were established among a people which had almost exclusively been Roman Catholic. These churches were strengthened afterward, by the arrival of the Brethren from Prussia, whence persecutions, on the part of bigoted Lutherans, had driven them. In this way, the Unitas Fratrum extended more and more, and gradually came to consist of three confederated provinces—the Bohemian, Moravian and Polish. These provinces had bishops and synods of their own, but remained closely united as one Church, and together held general synods. The first synod of this kind took place in 1557, the centennial year of the existence of the Church, and was convened at Slecza, in Moravia. Seven years later, the Brethren, in Bohemia and Moravia, equally with the other Protestants of these countries, enjoyed the favor of the liberal monarch who ascended the throne at that time, under the title of Maximilian II. In connection with the Lutherans and Reformed, they formed an Evangelical Church Union, whose united influence gave them rest and peace. Hence their cause prospered very much, in some respects. They numbered many of the noblest and most influential families of Bohemia and Moravia among their members; they established theological seminaries and developed their ecclesiastical resources in other particulars, publishing, amongst the rest, the celebrated Bohemian Bible of Cralitz, translated from the original, by their bishops, after a labor of fifteen years, and printed in six folio volumes. At the same time, however, their spiritual welfare suffered, and their discipline was relaxed. In the year 1609, the Emperor Rudolph II. was constrained to establish permanently the liberties, which the evangelical party had enjoyed under Maximilian, by the promulgation of his well-known Imperial Letters Patent. The Unitas Fratrum, which had been founded in great humility, became a legally acknowledged church of the land; held as its own the Bethlehem Chapel at Prague, where Huss, its forerunner, had proclaimed the gospel; and had a bishop associated with the administrator of the Evangelical Consistory. But from this pinnacle of outward prosperity, in the inscrutable providence of God, it was to fall into the depths of adversity, in common with the other Protestant denominations of the country.

Rudolph was succeeded by Matthias; and in the event of his

death, Ferdinand of Tyrol, the personification of Romish bigotry, would be king. Determined to set him aside, the evangelical party, in 1619, when Matthias died, elected Frederick of the Palatinate, a Protestant prince, to the throne. But Ferdinand overthrew his power the very next year. Having done this, he set, as the great purpose of his life, the total and permanent extinction of evangelical truth in Bohemia and Moravia. By his directions, an Anti-reformation was undertaken, of which Jesuits and Capuchins were the heralds, and imperial dragoons the champions. It began in 1621, at Prague, with the execution of twenty-seven noblemen, several of whom were members of the Brethren's Church. The fundamental principle of this Anti-reformation was: "Abjure evangelical faith, or leave the country." More than thirty thousand families emigrated. The sanctuaries of the Brethren, Lutherans, and Reformed were closed; their congregations scattered, and, as sheep without a shepherd, wandered from place to place; the evangelical party in Moravia and Bohemia ceased to exist. And ever since that time they have remained among the darkest of Romish lands. When the year 1627 dawned, the Moravian-Bohemian branch of the Unitas Fratrum was no more. The Polish branch continued for a period longer. But being deprived of the strength of the main stem, it was gradually grafted upon the Reformed Church of Poland, and in the next decade grew to be one with it. This came to pass the more readily, because the Brethren had always been actuated by a sincere spirit of union, in their intercourse with other evangelical Christians, and, as early as 1570, had succeeded in effecting a visible manifestation of this spirit—a kind of "Evangelical Alliance"—at the celebrated Synod of Sendomir, in Poland, a convention composed of representatives of the Unitas Fratrum, of the Lutheran, and the Reformed Churches, which unitedly issued the *Consensus Sendomiriensis.*

The enemies of the venerable Unitas, founded a century and three-quarters of a century before, had now, to all appearances, accomplished a final triumph. In reality, however, the victory was but a temporary one. The Church was cast down, not destroyed. A Hidden Seed remained.

SECTION II.—THE HIDDEN SEED.

FROM 1627 TO 1722.

The history of the Hidden Seed, from which the Renewed Moravian Brethren's Church has sprung, belongs to the mysterious ways in which God moves "His wonders to perform," and is a glorious fulfilment of His prediction, that against His church the gates of hell shall not prevail. It sets forth the faith and hopes of a man of God, who has been well called the Jeremiah of the Ancient, and the John the Baptist of the Renewed Church, and what he did, in the strength of that faith and by the elevating power of those hopes; and it brings to our notice the traditions and priniples of old, as preserved for ninety-four years among the descendants of the Brethren, in single families, which were in spiritual bondage, but, like the Jews at Babylon, could not forget their Jerusalem.

John Amos Comenius (born March 28th, 1592, in Moravia), was the instrument, appointed by the Lord, to prepare the way for the renewal of the Church. The seed which fell from the tree planted by Gregory and his coadjutors, in the middle of the fifteenth century, nurtured and pruned by Luke of Prague and his brother bishops in the beginning of the sixteenth, and then cut down by the ruthless hand of persecution, in the second quarter of the seventeenth, he fostered with great care, and watered with many tears, until, in the providence of God, Zinzendorf replanted it in a new soil, in the eighteenth century, where it took root, and has now grown up a second tree, whose branches extend to the far parts of the earth.

Comenius, after having studied at a German university, was appointed, in 1616, Rector of the Brethren's Seminary, and pastor of the Church, at Prerau. Two years later, he filled the same offices at Fulneck, until this place was destroyed by Spanish soldiers. In the year 1627, in company with a number of his brethren, he proceeded to Lissa, in Poland. On their way thither, having reached the summit of the mountain-ridge which separates Silesia and Bohemia, they fell upon their knees, and Comenius prayed most fervently, with strong cries and tears, that God

would not take his Word entirely away from Bohemia and Moravia, but preserve unto himself a seed in these countries. From that day a prophetical anticipation of the renewal of the Brethren's Church filled his mind. In 1632, a Synod, composed of fugitive ministers and members of the Moravian-Bohemian branch of the Unity, was held at Lissa, on which occasion Comenius was consecrated bishop. The hopes of the scattered Brethren, at this time, ran high, that the Protestant arms would prove victorious in the Thirty Years' War, which was raging, and that the restoration of the Church would soon be accomplished. In this expectation, however, they were mistaken. The peace of Westphalia was concluded in 1648, but Bohemia and Moravia continued in the power of Rome; and the fruits of the Reformation before the Reformation commenced by Huss, in so far as these countries were concerned, were effectually and permanently destroyed. And yet the prayer of Comenius did not remain unfulfilled. There was a seed of righteousness hidden in his native land, which should become manifest in God's own time, but in a manner different from what he anticipated. Meanwhile he had been visiting various parts of Germany, Sweden, and England, in the interests of the cause of education, which engaged his warmest sympathy. He returned to Lissa, in 1648. Eight years afterward, when the town was destroyed by the Poles, the Brethren, who had made it their place of refuge, were scattered over different countries. Comenius, after a short abode at Frankfort on the Oder, proceeded to Amsterdam, and remained there for the rest of his life, engaged in literary labors. His writings were very numerous, and some of them celebrated in their day; for instance, *Janua Linguarum Reserata* (published in 1631), which was translated into twelve European and several Asiatic languages. In 1671, after having acknowledged and bewailed the errors into which he had fallen, at one period of his life, in consequence of his connection with persons who claimed to receive revelations from God, this venerable servant of the Most High, the last bishop of the Moravian-Bohemian line, ended his eventful career in the seventy-ninth year of his age, hoping still for the restoration of the Unitas Fratrum.

For this end he had never ceased to work in all the countries which he had visited, and, especially, during his long exile in Holland.

The most important and abiding results of these labors may be summed up as follows: First, he republished the discipline and church-order of the Brethren, adding a history of the Church and reflections of his own,—the whole work bearing the title, *Ratio Disciplinæ Ordinisque Ecclesiastici in Unitate Fratrum Bohemorum*,—and dedicated it to the Church of England, to which he commended the Unity of the Brethren in the event of its renewal. Second, he published a Catechism, containing the doctrines of the Church, and dedicated it "To all the godly sheep of Christ, dispersed here and there, especially to those at Fulneck, Gersdorf, Glandorf, Klitte, Kunwalde, Stachewald, Seitendorf, and Zauchtenthal," villages of Moravia, where many brethren still dwelt, and from each of which, in the next century, emigrants came to Herrnhut. And, finally, he cared for the preservation of the episcopate, and, in the year 1662, took measures for the consecration of two new bishops, in hope against hope. These were Nicholas Gertichius, court-chaplain of the Duke of Liegnitz, and Peter Jablonsky, pastor of a church at Danzig. Through them the succession was carefully preserved until the year 1735, when it was transferred to the Renewed Church of the Brethren.

And now we pass to the history proper of the Hidden Seed. It is soon told. The Anti-reformation in Bohemia and Moravia, under Ferdinand II., was at an end, the Brethren's Church extinct, and these countries lay, in abject submission, at the feet of Rome; but, in the very nature of the case, many families had been forced into a mere outward conformity to the Romish worship, without yielding the convictions of their hearts. This proved to be the experience, particularly, of such members of the Unitas Fratrum as had remained in their native land. They were true to the doctrines of their fathers, as far as this was possible under the oppression of the Hierarchy; they concealed their bibles, hymn-books, and other evangelical writings; strengthened their faith by these means, and often met, in secret, for mutual edification, as the founders of the Church had done two centuries before.

Occasionally, they were visited by exiled pastors, who administered the Lord's Supper; at other times, they went on journeys to Protestant countries, and received the sacrament there. All this was done with the utmost secrecy; and if any were detected they suffered severe punishments. Such a state of affairs continued until the close of the seventeenth century, when a new generation had grown up, and the light of evangelical truth became obscured among the descendants of the Brethren. Nevertheless, the traditions and principles of former days remained in single families, especially in Moravia, and the Unitas Fratrum was never entirely forgotten. There were, in particular, individual men of God,—aged fathers of the invisible church,—who kept up the connection between the present and the past, and looked with longing eyes into the future. Among these, Martin Schneider, of Zauchtenthal, and after him, his grandson, Samuel Schneider, deserve to be mentioned, both of whom were preachers of righteousness in their families and among their neighbors, and ceased not to exhort to repentance, and to encourage the hope of a resuscitation of the Church of the Brethren. Not less distinguished was George Jaeschke, of Sehlen. Born 1624, in the midst of the oppressions of the Anti-reformation, trained up with pious solicitude in the ways of the Lord, and taught to love the principles of evangelical truth, he lived for more than four-score years, from the beginning almost to the end of the period of the Hidden Seed, doing what he could to perpetuate the memory of the fathers, and keep alive their faith. He had five grandsons, of the family of the Neissers, and a young son, Michael by name, born to him in his extreme old age. In 1707, feeling his departure to be at hand, he called his son and grandsons around his bed, laid upon them his blessing, commended Michael to the particular care of the latter, and then, full of faith, which seemed to catch something of the spirit of prophecy, as he drew near the land of sight, declared it to be his firm conviction that the time for a renewal of the Brethren's Church was close at hand, exhorting them not to hesitate to make any sacrifices in view of this event, even if it should be to forsake their homes and native land. But, however bright the anticipations of this patriarch, they seemed

destined not to be fulfilled. When he was no more, and when the Schneiders and other fathers were gone, the meetings for edification were gradually given up, or restricted to family worship. The reading of evangelical books, the singing of hymns, and other similar exercises, were, indeed, continued by their descendants, but merely as meritorious works, in which, together with the rejection of Romish superstitions, they sought the essence of evangelical piety, instead of cultivating repentance, faith, and holiness. Humanly speaking, therefore, the Hidden Seed seemed on the point of perishing forever, and the prospect of a resuscitation of the Unitas Fratrum farther off than at any previous period. But this was God's time. Fifteen years after the aged Jaeschke had been gathered to his fathers, his dying anticipations, and the prayer of Comenius before him, uttered on the mountain-top, began to be fulfilled. The days came for the replanting of the Hidden Seed. The history of the Renewed Brethren's Church opens.

SECTION III.—THE RENEWED CHURCH.

FROM 1722 TO 1868.

The renewal of the Church was not a work of man, but of God. No well-devised plan, no fixed purpose, except to glorify His name, actuated the agents whom He employed. They were led by a way they knew not, step by step, as the founders of the Ancient Unitas had been, until the work was accomplished, and the old principles, rejuvenated by the infusion of new life from the Evangelical Church of Germany, pulsated through a new body, and were felt in distant countries, and among heathen tribes.

A glance at the preparations made in Germany for the renewal of the Church will first be necessary.

In the second half of the seventeenth century, God called a man to the service of the Evangelical Church of that country, who built with great zeal upon the foundation laid by the Re-

formers, and accomplished a work which they did not live long enough to perform. His name was Philip Jacob Spener, born in 1635, died in 1705. He recognized the importance of awakening more spirituality among Christians, and directed all his efforts to this end; upholding, in particular, the idea of what he called *ecclesiolae in ecclesia*—little churches within the church—composed of converted Christians, and having for their aim the furtherance of personal piety, and the purifying and sanctifying of the whole Church. In the beginning of the eighteenth century, there lived at Hennersdorf, an estate of Upper Lusatia, in Saxony, a learned and godly woman, the Baroness de Gersdorf, who had adopted this idea of Spener, and carried it out in her own immediate circle. On the 26th of May, her daughter, married to a Count de Zinzendorf, gave birth to a son, named Nicholas Louis. His father, who filled a high office at the Saxon court, died soon after, and his education was committed to the care of his grandmother, who took him to her estate, and procured for him a pious and worthy tutor. Under these influences, Zinzendorf grew up, and, from his earliest infancy, learned to love the Lord with his whole heart. After having formed a covenant, which had for its aim the spread of the gospel, with several friends, particularly with Baron Frederick de Watteville, while pursuing his studies at the University, he purchased the estate of Berthelsdorf, on attaining to his majority, in order to make it the centre from which to extend his operations. In what particular manner these operations should be carried on, he, as yet, knew not. In the year 1722, Andrew Rothe, a devoted young clergyman, became the parish minister of this estate, by the vocation of Zinzendorf. A few months later, the Count married Erdmuth Dorothea, Countess de Reuss, a true handmaid of Jesus, who was ready to second her husband in all his efforts for the furtherance of the kingdom of God. At that time, there resided at Goerlitz, about half a day's journey from Berthelsdorf, a faithful pastor, Schaeffer by name, united with Zinzendorf in the closest bonds of friendship, and sharing his desire to promote the cause of the Lord; and an humble mechanic, Christian David, a native of Moravia, once a bigoted Romanist, now, after

many outward trials and inward agonies, brought to a full knowledge of the truth as it is in Jesus, mainly through Schaeffer's instrumentality.

These were the agents by whom the Lord God was about to renew the days of the Brethren as of old; and such the preparations which had been going on for the resuscitation of their Church.

Christian David had "faith which worketh by love." Himself rejoicing in the Lord, he longed to make others the partakers of his joy. In the years from 1717 to 1722, he undertook several journeys to Moravia, seeking out the former seats of the Brethren, and preaching Christ Jesus and Him Crucified. An awakening took place among those who were evangelically predisposed, and especially in the families descended from the Brethren. Some of these expressed a desire to seek a home elsewhere, that they might enjoy liberty of conscience. Christian David visited them several times, without finding for them such a home. But as often as he returned to Goerlitz, he spoke of their wishes. Schaeffer reported the case to Rothe, Rothe mentioned it to Zinzendorf, and Zinzendorf sent for Christian David. The result of the conversation between them was a promise to receive the awakened Moravians at Berthelsdorf. On Whit-Monday, 1722, Christian David unexpectedly appeared among his friends in Moravia, who had given up the hope of ever seeing him again, and brought them the message of the Count. Two of the grandsons of the patriarch Jaeschke, Jacob and Augustin Neisser, determined to emigrate forthwith. On Wednesday, the 27th day of May, at 10 o'clock at night, accompanied by their wives and four children, together with a young girl, who who was a relative of the family, and Michael Jaeschke, whom their grandfather had so earnestly commended to their care in the event of an emigration—ten souls in all—they left house and home for Christ's sake, and, led by Christian David, safely crossed the frontier. By way of Goerlitz, where Schaeffer welcomed and encouraged them, they arrived at Berthelsdorf, on the eighth of June. Nine days later, this little company assembled in a wood of the estate, bordering on the high-road from Loebau to Zittau,

in order to build a house. The spot was a dreary wilderness, but Christian David, full of faith, struck his axe into the first tree that was felled, exclaiming, "Here the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of Hosts, my King and my God." (Ps. 84 : 3.) Such was the beginning of Herrnhut, the mother-church of the Renewed Unitas Fratrum.

In the month of November, of the same year, the house was dedicated in a solemn manner, on which occasion Christian David declared it to be his conviction, that a city of God would there arise, whose light would shine far and wide. All these events took place under the direction of Heiz, Count Zinzendorf's steward, a man of faith and of God. The Count himself was absent, having accepted a post at the Saxon court, contrary to his own inclinations, but in obedience to the will of his family. In December, when on his way to Hennersdorf, with his young bride and his friend, Baron de Watteville, as the carriage passed the spot where Herrnhut now stands, he saw a new dwelling erected near the road. On inquiry, his servants informed him that it was the abode of the immigrants from Moravia. Alighting from the carriage, he entered the house. That was the first meeting between the Moravian Brethren and the man whom God had ordained to be the chief agent in the renewal of their Church.

At that time, however, the Count had no idea of such a thing. He had merely given shelter to a few homeless wanderers. His plan, without any reference to them, was to form on his estate an *ecclesiola in ecclesia*, of which he, Watteville, Rothe, and Schaeffer, should be the leaders, and through this association to work for the spread of the Gospel. And this purpose he pursued for a time, paying but little attention to the immigrants. But his thoughts were not God's thoughts. The number of Brethren increased rapidly, through the exertions of Christian David, who paid several visits to his native country. Pious families from Germany, too, were attracted to Herrnhut, and, in the short period of five years, a colony was gathered numbering upward of three hundred souls.

Meanwhile the Adversary had not been idle. Dissensions

broke out among them. The Moravians insisted on introducing the ancient discipline of their fathers; those not from Moravia knew nothing of it. In points of doctrine, also, there was much dispute. This state of affairs continued for two years. Then Zinzendorf, who had made the colony the subject of his daily prayers, came to its relief. Having obtained leave of absence from his duties at court, he visited Herrnhut, convened the leading men, and, with their assistance, drew up statutes, based upon the ancient discipline of the Brethren, in so far as this was known. These statutes were adopted on May 12th, and the inhabitants pledged themselves to observe them. In this way, peace and harmony were restored. Soon after he found, in the library at Zittau, a copy of the *Ratio Disciplinæ** of the Unitas Fratrum, published by Comenius in the event of the renewal of the Church, translated the work, while on a journey, and brought it to Herrnhut, to the great joy of the Moravians, whose ancient discipline was now restored.

The events of the month of May were sealed by God himself, on the occasion of a general celebration of the Lord's Supper, in the parish-church of Berthelsdorf, where the Brethren of Herrnhut were baptized with the Holy Ghost, in a most abundant manner, and, amidst a general melting together of hearts, covenanted before the Lord to be and remain one in Him. This day (August 13th) was the spiritual birthday of the Church, and is commemorated as such.

The cause of the Brethren now prospered greatly, in the face of much opposition and persecution, and the will of the Lord, that the Ancient Unitas Fratrum should be renewed, became more and more manifest, in spite of Zinzendorf's reluctance to accept this idea, until the renewal was consummated by the transfer of the episcopate, which had been so wonderfully preserved, in hope against hope, to the Brethren of Herrnhut. In the year 1735, March 13th, David Nitschmann, a Moravian immigrant, was consecrated the first bishop of the Renewed Brethren's Church, by Daniel Jablonsky and Christian Sitkovius, the sur-

* This copy is still to be seen at Zittau, together with the letter of the Count, returning thanks for the loan of it.

viving bishops of the ancient succession. The second bishop was Count Zinzendorf himself, who resigned his office at the Saxon court, and, relinquishing all worldly honors, gave himself up to the ministry of the gospel, and the service of the Brethren. This completed the organization of the Church. The faith and hopes of the venerable Comenius were not put to shame. In the course of the next years, the Church was recognized by the Governments of Prussia and Saxony, and by the parliament of Great Britain, which also acknowledged the validity of the episcopate. Concessions were afterward granted in all the countries of Europe, to which it spread.

Meanwhile a peril, far greater than any that persecutions can bring, began to show itself (1745).

In Central Germany, in the region of Frankfort-on-the-Main, were two settlements of the Brethren, called Herrnhaag and Marienborn. Within these secluded retreats, a spirit came into being that was not of God, that disgraced the Church, and that, yet, took its rise from love to God and devotedness to the Church. Such is the deceitfulness of the human heart, when intensified by the subtlety of the devil!

The fundamental doctrine of the Brethren was the atonement of Christ. In His innocent suffering and meritorious death, He became to them, literally, "all and in all." Hence they made war upon selfrighteousness in every form. However proper this was, it proved the means of leading them astray. They exalted the efficacy of the blood of Christ in a fanciful and antiscriptural style. The wounds of Jesus, and particularly the wound in His side, formed the topic of exposition and song in public, the subject of meditation and converse in private. A new religious phraseology, without warrant from the Bible, gained the supremacy. The relation between Christ and His Church was described in language more highly figurative, and under images more sensuous, than anything found even in the Song of Solomon. A mania spread to spiritualize, especially the marriage relation, and to express holy feelings in extravagant terms. Hymns abounded, treating of the passion of Jesus, apostrophizing the wound in His side, degrading sacred things to a level with the

worst puerilities, and pouring forth sentimental nonsense like a flood; while services, in themselves devotional and excellent, were changed into occasions for performances more in keeping with the stage of a common theatre than with the sanctity of the house of God. In short, fanaticism rioted among ministers and people, and spread from Herrnhaag and Marienborn to other churches both on the Continent of Europe and in England. Those in America escaped, or were but slightly affected.

This continued for about five years, reaching its climax in 1749. It is possible that immoralities of life may have occurred in single instances, although there are no positive proofs of this; the great majority of the Brethren, however, were preserved from such extremes.

For a long time, Zinzendorf, who had helped to originate the evil by his unguarded style of speaking and writing upon religious themes, was kept in ignorance of the real state of affairs. No sooner did he become aware of it, however, than energetic measures followed to bring back the Brethren to the simplicity of the Gospel. Several of his coadjutors, Spangenberg in particular, lent their earnest aid, and, in due time, the Church was purged of every vestige of fanaticism.

It is owing to this episode in its history that such bitter and slanderous attacks were made upon it, in the last century, and are, occasionally, brought to light even at the present day.

In response to these assaults, it is but necessary to urge the fact that the Church of the Brethren, after only five years of aberrations, and these not universal, was restored to full soundness, both in doctrine and practice. This is an experience without a parallel in ecclesiastical history, and shows how firmly it was founded upon Christ as its chief corner-stone. Even Dr. Kurtz is constrained to acknowledge this. After reveling in his account of the fanatical period, he concludes as follows: "That the communion did not perish by these extravagances . . . . . is a phenomenon that stands alone in Church History, and testifies stronger than everything else, how deeply and firmly the originator and the communion were rooted in the Gospel."*

* Text-Book of Ch. Hist., p. 253 and 254.

In the course of time, the particular purpose for which God had brought about the renewal of the Church became more and more apparent. It was the work of foreign missions. But ten years after its founding, the first messengers to the heathen went forth from Herrnhut (1732), and since that period this has been the field to which the Brethren direct their chief attention and devote their best strength.

The home churches were gradually formed into three provinces, the Continental, British and American, corresponding to the Bohemian, Moravian and Polish of the Ancient Church. In these provinces, Zinzendorf's idea of a church within the church continued to prevail. To the realization of this, all the peculiar arrangements and regulations of the settlements tended. Each settlement was not only a church, but a religious community, governed by laws having for their object a total separation from the sinful follies and carnal lusts of the world. This served to keep the Church numerically small, but also to foster the spirit of missionary zeal, which constrained the Brethren to go to the most degraded nations of the earth, and caused their congregations from among the heathen to multiply greatly. At the same time, the truth as it is in Jesus, the simple Gospel of a Crucified Saviour, was preserved in the midst of the settlements, and, as has well been observed by Dr. Hase, however little we agree with some other of his views respecting the Brethren: "In the era of infidelity, the Christ of the fathers had a sanctuary at Herrnhut."*

As long as Zinzendorf lived, the government of the Church, in a great measure, depended upon him. Two of his most distinguished assistants were his son-in-law, Baron John de Watteville, and Augustus Spangenberg, both bishops. The merits of the latter were particularly great, as the pioneer of the Church in America, and as a theologian. After Zinzendorf's death, which took place in 1760, a more positive ecclesiastical constitution was adopted. The Synods received the supreme power; and the executive administration of affairs was committed to an elective board of bishops and elders, which, in 1769, took

* Kirchengeschichte von D. Karl Hase, p. 483.

the title of the "Unity's Elders' Conference." Subordinate boards were appointed for the superintendence of the American and British Provinces. In the year 1822, the Renewed Unitas Fratrum celebrated its centennial anniversary. Since that period, preparations began for a change in some of its principles. These preparations showed themselves particularly in the American Province. The idea of a church within the church was relinquished, the majority of the American congregations never having been "settlements," and the necessity of provincial self-government felt. To this the General Synod of 1848 responded, in some degree. It remained, however, for the General Synod of 1857 to effect a complete remodeling of the constitution. The three provinces are now independent in local and provincial concerns, but closely confederated in all general principles of doctrine and practice, and in the work of foreign missions. In the same year in which these changes were accomplished, the Moravian Brethren, on the first of March, celebrated the fourth centennial anniversary of the first organization of their Church, on the Barony of Lititz, in 1457; and with humility, yet exceeding great joy, in the United States, on the Continent of Europe, in Great Britain, and in all their many mission churches, covenanted anew with the God of their fathers to be His people, even as they had faith in Him that He would continue to be their God.

SECTION IV.—THE CHURCH IN AMERICA.

FROM 1735 TO 1868.

To the foregoing sketch of Moravian history in general, we add, in this Section, a brief account of its origin and development in America.

Persecutions in the Old World induced the Brethren to look out for asylums in the New. From the Trustees of Georgia Count Zinzendorf obtained a grant of five hundred acres of land, on the Ogeeche River, and Spangenberg another of fifty acres, forming part of the present site of Savannah. In spring of

1735, the latter began a settlement, on his tract, with a number of Moravians. A second colony, numbering twenty persons, and led by Bishop David Nitschmann, reached Georgia, in the following year (1736), and, on the 28th of February, the first Moravian church on the American Continent was organized, under the pastorship of Anthony Seifferth. He was ordained by Bishop Nitschmann, in the presence of John Wesley, who, together with his brother Charles, had come over in the same vessel with the Moravians.

True to their principles, they brought the Gospel to the Indians and the negro slaves. Among the latter a Mission was established, in 1739, at Purysburg, a small German settlement in South Carolina, about twenty miles from Savannah. It was here that the illustrious Peter Boehler began his work in America.

But the war which broke out, in the same year, between England and Spain, interfered with the success of their work, and brought their colony in Georgia to a premature end. In order to avoid taking up arms, which, at that time, was contrary to the principles of the Church, they relinquished all their improvements, and emigrated to Pennsylvania, arriving at Philadelphia, April 20, 1740, in company of George Whitefield, and in his sloop. A mere handful remained. Some had left Georgia the year before, and scattered; while Spangenberg and Nitschmann had both returned to Europe. This remnant, at the invitation of Whitefield, proceeded, in May, to the Forks of the Delaware, the present Northampton County, where he had purchased a domain of five thousand acres, embracing what is now Upper Nazareth Township, and began to build a large house destined to be a school for negro children. Ere long, however, doctrinal differences, fostered by the inhabitants of the Scotch-Irish settlements, produced an open rupture between the Moravians and Whitefield, who ordered them to leave his land forthwith.

In this extremity, Bishop Nitschmann came back from Europe, commissioned to begin a settlement in Pennsylvania. Ten miles to the south of Whitefield's domain, he purchased an extensive tract, on the Lehigh River. The first house was completed in

March, 1741, and, on the 28th of September, he laid the corner-stone for a second, which was, at the same time, to be the church-edifice of the colony.* At Christmas, on the occasion of the first visit of Count Zinzendorf, who had meanwhile come to America, this place received the name of Bethlehem.

It was originally intended as a centre for the Indian Mission, where its Teachers would have a place of rendezvous, and the aged and infirm among them an asylum. But, other immigrants having arrived from Germany, a church-settlement was organized, June 25, 1742, strictly on the plan of those established by Zinzendorf in his native land, with all their appliances of exclusivism.

In 1743, Whitefield's domain was added to the Moravian land, by purchase, and became known as the "Barony of Nazareth," being nominally the property of the Countess de Zinzendorf. On this tract, various small settlements were begun, namely, at Ephrata, the building intended for Whitefield's School, old Nazareth, a part of the present borough, Gnadenthal, now the Northampton County Alms-house, Christianspring, a large farm near by, and Fridensthal. These, too, were all arranged in the style of exclusive towns. In addition to this, however, a very peculiar system came into vogue, which is not met with elsewhere among Moravians, except, for a short time, in North Carolina.

Being mostly poor, and the expenses of the emigration remaining unpaid, the Brethren united in a semi-communistic association of which Bethlehem formed the centre. It was not a communism of goods but of labor. It was not binding upon the settlers, but left to the free will of each one to choose or reject, while such as had property of their own retained the full and exclusive control of the same. All that the participants gave was their time and the work of their hands; in return, they received the necessaries of life and comforts of home. This system, which was called "the Economy," and which was admirably adapted to their peculiar wants, prevailed for twenty years.

* This house is still standing, next above the Moravian Church, on Church Street.

While in force, it defrayed the expenses of the original emigration, gave the colony a sufficient daily support, and maintained the Mission among the Indians, as well as an extensive itinerancy among the white settlers in various parts of the country.

Both these works engaged the attention of the Brethren as soon as they had provided the most ordinary shelter for themselves.

In pursuance of the latter, a part of the community was constituted into a body of "Pilgrims." It was their duty to travel through the country, in every direction, preaching Christ and the remission of sins, and to go forth, literally at a moment's notice, even to distant regions in order to save a soul. In doing this, however, they were to make no effort to extend the Moravian Church. Men were to be merely converted, not gathered within its communion.

This was the radical error which the Brethren committed, in the very inception of their work in America. They failed to recognize the religious difference between it and Europe. The one was a land open to all Christians on an equal footing; the other had state-churches with their many trammels. In evangelizing America, therefore, new principles were necessary. A domestic mission, in order to be successful, must be equivalent to church-extension.

In essential harmony with the spirit that did not realize such truths, was an interesting attempt made, at this time, to unite the German religious denominations of Pennsylvania in a closer fellowship. At the instigation of Zinzendorf, Henry Antes, of Frederickstown, a member of the Reformed Church, issued a circular toward the end of 1741, inviting German Christians of every name to a general meeting. It took place at Germantown, from the 1st to 3d of January, 1742, and a Union was formed, commonly known as the Pennsylvania Synod, with Zinzendorf as its President. This Synod met again, six times in succession, from the 13th to 15th of January, at Falknerschwamm, in Berks County, from the 10th to 12th of February, at Olney, in Berks County, from the 10th to 12th of March, at Germantown, as also from from the 7th to 9th of April and from

the 5th to 7th of May, and from the 2d to 4th of June, at Philadelphia. Besides Lutherans, Reformed and Moravians, there were in attendance, at first, representatives of numerous sects, such as the Mennonites, Seventh Day Baptists, Inspired, Schwenkfelders, and others. After the fourth meeting, however, these mostly withdrew.

Zinzendorf was the life of these convocations. A beautiful ideal filled his soul. He thought he could make of this Synod, what he denominated, a "Congregation of God in the Spirit," that is, a grand association, eventually covering the whole land and embracing all the German churches upon the basis of experimental religion and practical piety. With this end in view, the last meeting which he attended* issued a call to the Germans of the Colony, asking for their co-operation, and appointing quarterly sessions of the Synod. For the next six years the enterprise was kept up by the Moravians, whose itinerants, as we have said, labored wholly in its interests, but neglected, more and more, by the Lutherans and Reformed. At last, in 1748, on the occasion of an official visit of Bishop John de Watteville, it was so clearly proven to be a failure, inasmuch as it widened, rather than healed, the breach between religionists, that it was relinquished, and the Union Synod changed into a Synod of the Moravian Church.

It became necessary for the Brethren to shape their course anew. They had begun a number of preaching-stations, in seven of the original thirteen Colonies of America. The converts gathered at these made application to be received into the Moravian fellowship, now that the project of a union was no longer to be upheld. Such a request could not be denied.

Two ways, therefore, lay open. The one was to constitute these stations churches, in the American sense, untrammeled by the clogs of the European system, allowing them to expand in a natural way, and thus building up the ancient Unitas Fratrum in this Western World. The other was to bring them in affinity with, and, as far as possible, in subjection to, the plan carried out in Germany, founding, here as there, little retreats, cut off from

* Zinzendorf returned to Europe in January, 1743.

the world, and isolated even from the rest of the Christian Church, for the promotion of personal spirituality and the development of a holy brotherhood. The Brethren deliberately chose the latter course, believing it to be the will of God. This is the all-sufficient answer to the question often asked: "Why is the Moravian Church so small?"

In accordance with such a design, a new Colony arose in 1753, in North Carolina, where Zinzendorf had purchased one hundred thousand acres of land from Lord Granville, President of the Privy Council. This tract was named Wachovia, from the valley of the Wach, in Austria, formerly in possession of the Zinzendorf family, and its first settlement Bethabara. A second, called Bethania, was commenced in 1759, and the principal town, Salem, in 1766. The latter became, in 1771, the seat of a distinct ecclesiastical government.

Meanwhile a third exclusive Colony had been established in Lancaster County, Pennsylvania, (1756). It received the name of Litiz, from the Barony in Bohemia. A similar enterprise inaugurated at Hope, in Essex County, New Jersey, in 1774, proved so ruinous a misstep that it was again abandoned in 1808.

In 1762, the "Economy" at Bethlehem and Nazareth was discontinued, upon the final departure of Bishop Spangenberg to Europe, who had, mostly, stood at the head of it, and administered it with consummate skill. All the other peculiarities of exclusive settlements, however, were rigidly upheld, for the next eighty years, both at these two places, and at Litiz and Salem, which four towns, in fact, constituted the Moravian Church in America, the other churches, known as "city and country congregations," being looked upon in the light rather of preaching-stations. It is evident, therefore, that, in all this long period, Moravianism could not expand. But in 1843, a new era began. The exclusive polity was given up at Bethlehem, by a voluntary act of the Church, which example was followed, in a few years, by the three remaining settlements. Thus disappeared the peculiar system which had been in vogue for an entire century. In its stead, church-extension was adopted as a fundamental principle of activity for the future, and, in this way, the American

Moravian Church, at last, assumed a position not different from that occupied by the other churches of the land.

The Mission among the Indians, which formed the second work that enlisted the sympathy of the Brethren from the beginning, presents so many interesting features, and is instinct with such a lofty heroism, that the meagre sketch, to which we are restricted, cannot pretend to do it justice.

It was inaugurated, in 1736, in Georgia, by the founding of a school for the children of the Creek Nation, on an Island in the Savannah River, called Irene. After the departure of the Brethren to Pennsylvania, a fruitless attempt followed to spread the Gospel among the Cherokees. The first successful enterprise was begun by Christian Henry Rauch, among the Mohicans and Wampanoags, of Dutchess County, New York, where a church was established in August, 1742, at Shekomeko.* Thence the Mission spread to Pachgatgoch, two miles Southwest of Kent, in Connecticut, and to Wechquadnach, on the line between that State and New York, not far from Sharon, prospering greatly, until the Assembly of New York, instigated by the enemies of the Church, and by such as were interested in keeping the Indians in a state of heathenish ignorance, forbid the Missionaries to preach (1744). These where recalled to Bethlehem, 1745, whither a part of the converts followed them, and, in spring of 1746, founded Friedenshütten, at the southern extremity of the present borough. Meantime the Church had purchased a large tract of land, on the Mahony Creek and Lehigh River, in the present Carbon County, Pennsylvania. Thither the most of the Shekomeko Indians emigrated, and a flourishing Mission was speedily built up, known as Gnadenhütten. The sites of Lehighton and Weissport were successively occupied by its villages. In 1747, a new station was opened at Shamokin, the present Sunbury, in Northumberland County, Pennsylvania; and, in 1749, at Meniolagomekah, at the north foot of the Blue Mountains, in Monroe

* The first three converts were baptized on the 12th of February, 1742, in the midst of the Union Synod held at Olney, Pa., and named Abraham, Isaac and Jacob. The first was a Mohican, the other two were Wompanoags.

County. The Mission in New England was likewise revived, and preparatory steps were taken to begin a very extensive work among the Six Nations, which was intrusted to David Zeisberger, the illustrious Apostle of the Indians, who had a house of his own at Onondaga, the capital of the Confederacy, and was adopted into the tribe of that name.

To these enterprises, however, the French and Indian War of 1755 put a sudden stop, in the first months of which nearly all the Missionaries at Gnadenhütten, together with their families, were massacred by the savages. The converts, who had scattered, were gradually brought together again, at Nain, a new station, two miles from Bethlehem, in Lehigh County, where a church was dedicated in 1758, and at Wechquetank, on the north side of the Blue Mountains, in Monroe County (1760). To these a third station, at Machiwihilusing, on the Susquehanna, was added in 1763. Again prosperity smiled upon the Mission. But, in the same year, the Pontiac War broke out, followed by the Paxton Insurrection, so that the Christian Indians of Pennsylvania had to be brought to Philadelphia for protection, and were housed, first, on Province Island, and then in the British Barracks. Those in New England were rapidly passing away, in common with the rest of the aborigines. In Philadelphia, more than one-third of the converts died. The remnant, after peace had been concluded, founded Friedenshütten, in 1765, on the site of Machiwihilusing, in Bradford County.

Having relinquished the idea of converting the Six Nations, the Church now devoted itself, with renewed vigor, to the salvation of the Delawares. A second station was begun on the Susquehanna, at Scheckschiquanunk, opposite the present Sheshequin, in Bradford County; while Zeisberger raised the standard of the Cross among a ferocious clan of Monseys, in Venango County (1768 and 1769), first at Goschgoschünk, and afterward at Lawunakhannek. In 1770, he carried it, westward still, to the Beaver River, and planted it at Friedenstadt. The New England Mission was finally relinquished, in the same year.

Two years later (1772), the converts of the Susquehanna emigrated to Ohio, and took up their abode in the Tuscarawas Valley,

where they were soon joined by those from the Beaver. This was an epoch in the history of the Mission. It now assumed an important position among the powerful tribes of the West, and flourished in an unprecedented degree. For ten years its fame rang throughout that wide Territory. It was concentrated at Schönbrunn, Gnadenhütten and Lichtenau; and afterward, at New Schönbrunn, Gnadenhütten and Salem; which were all towns of Christian Indians on the Tuscarawas River. Hundreds of natives, from every part of the West, flocked to these stations to hear the Gospel, until, amidst the closing acts of the Revolutionary War, this noble work was destroyed, each of the contending parties being alike guilty. In 1781, the British Commandant of Detroit sent the Huron Half King, with a body of warriors, to take both the Teachers and their converts prisoners. The former were tried, at Detroit, as American spies, but acquitted; the latter were left to pine in the vicinity of Sandusky. In 1782, upward of ninety of them, driven by dire hunger back to their plantations on the Tuscarawas to gather corn, fell into the hands of a company of American rangers, who ruthlessly murdered them in cold blood, on pretence of their being British spies.

From this double blow the Mission never recovered. The survivors scattered, and, in the course of time, but a very small part of them was brought together again, at New Gnadenhütten, on the Clinton River, in Michigan. Thence this remnant proceeded to the Cuyahoga, in Ohio, (1786), and, in the next year, to the Huron, in Erie County, of the same State, where large accessions took place, and New Salem was founded. But again the gory footsteps of war crushed the prosperity of the Mission. That fearful struggle began, which the Western Indians, with all the despair of their savage nature, made for the hunting grounds of their fathers, after the conclusion of peace between the United States and Great Britain. The Ohio Mission was again broken up, transferred to the mouth of the Detroit, and afterward to Canada, where, on the Thames, Fairfield was built, in 1792.

The War having come to an end, Congress granted the "Society for Propagating the Gospel among the Heathen," which had been organized at Bethlehem, and incorporated in 1788, twelve thousand acres of land, in the Tuscarawas Valley, in three

tracts, of four thousand acres each, in trust for the benefit of the Christian Indians.

Accordingly, in 1798, the venerable Zeisberger came with a party of them from New Fairfield, and founded Goshen. It seemed, for a time, as though fresh life had been infused into the Mission. In 1801, two new enterprises were undertaken, on the White River, in Indiana, and among the Cherokees in Georgia, where Spring Place was built on the site of the present town of that name in Murray County; in the following year, a third work was inaugurated among the Chippewas; and in 1804, a colony of converts returned to the site of New Salem, on the Huron, and resuscitated that Mission. But, soon, these bright prospects darkened. The Mission on the White River had to be given up, on account of the ferocity of the savages, who burned a National Assistant alive at the stake, in 1806. In the same year, that among the Chippewas came to an end. The War of 1812 overthrew that of New Salem—which had previously been removed to the west bank of the Sandusky—and even the promising work at New Fairfield, which station was destroyed by the Americans, in 1813. It was rebuilt, on the other side of the Thames, in 1815.

In the course of the following years, the valley of the Tuscarawas was filled up so rapidly with white settlers that it became impossible to maintain in the midst of it an Indian reservation, with but a handful of natives. Hence a treaty was concluded (August 4, 1823) between Lewis Cass, on the part of the United States, and Lewis de Schweinitz, on the part of the Moravian Church, according to the stipulations of which the "Society for Propagating the Gospel" was divested of its trust of land, and the Christian Indians received, in lieu of the same, an anunity of $400. Goshen was deserted, and the remnant of its converts joined the Mission in Canada.

Thence there emigrated to the far West, in August, 1837, nearly two-thirds of the Indians. Some of them spent two years near Stockbridge, a Mohican station, on Lake Winnebago, in Wisconsin; the rest settled in Nebraska Territory, or the present State of Kansas, on the Kansas River, eight miles from its junction with the Missouri, calling the place Westfield. They were

joined by their brethren from Wisconsin, in 1839. Westfield was relinquished in 1853, and a new station begun on the bank of the Missouri, near to what is now Leavenworth City. After the lapse of six years, it was again moved, a distance of fifty miles to the southwest, on the Little Osage, where New Westfield arose.

The work among the Cherokees increased, so that a second station was opened, at Oochgelogy, in 1819, in Gordon County, Georgia. In 1830, those troubles between that State and the natives began which led to their forcible expulsion. The Missionaries were driven from Spring Place, and, after manifold and trying experiences, the field was abandoned in 1836. In the spring of 1837, one of the Teachers returned, but, in the autumn of the same year, the majority of the converts emigrated to the Territory beyond Arkansas. The rest followed in 1838. Other Missionaries were now sent out to that distant country. They settled, first, on the Barren Fork of Illinois, a branch of the Arkansas River, about thirty miles west of the state-line, and thirty-five miles northeast of Fort Gibson. In 1840, they removed to the neighborhood of Beattie's Prairie, and established Canaan. Two years later, a second station, New Spring Place, was begun, and subsequently a third, known as Mt. Zion. The entire Cherokee Mission came to a violent end, in the Southern Rebellion, a Native Assistant being murdered, by the seceding party among the Cherokees, and the other Missionaries obliged to flee for their lives (1862). Since the War, New Spring Place has been renewed (1866.)

The indefatigable labors of the Church among the aborigines of this country extend, now, through a period of one hundred and twenty-eight years. They have been carried on in Georgia, New York, Connecticut, Massachusetts, Pennsylvania, Ohio, Michigan, Canada, Kansas and Arkansas Territory; and have resulted in converts, either singly or in larger numbers, from the Mohicans, Wampanoags or Pokanokets, Delawares, Menissings, Iroquois or Six Nations, Cherokees, and Chippewas, while the Gospel was preached to many other tribes. The only stations which remain, at the present day, are New Fairfield, New Westfield, and New Spring Place.

CHAPTER II.

PRESENT CONDITION OF THE CHURCH.

THE Unitas Fratrum, at the present time, is divided into three provinces; the *American*, comprising the Moravian churches in the United States; the *Continental*, embracing those on the Continent of Europe; and the *British*, to which those in Great Britain and Ireland belong. In this chapter, an account of each province, together with its enterprises, is given; as also of the cause in which the whole Unity is engaged.

SECTION I.—THE AMERICAN PROVINCE.

There were formerly several church-settlements in the American Province,* but the peculiar ecclesiastical polity which made them such has been relinquished, the towns have been thrown open, and the Moravian churches of America, without exception, are now ordinary churches, like those of other Christian denominations. The establishments, known as Brethren's, Sisters', and Widows' Houses, have likewise been given up.

The following are the churches of the American Province:

PENNSYLVANIA.—*Bethlehem*, in Northampton County, formerly a church-settlement, now an incorporated borough, the mother congregation of the Brethren in America, organized in 1742. It is the seat of the Provincial Board, of the Moravian College and Theological Seminary, of a Church Boarding School for young

* At the time of writing this, the American Province is still divided into two districts, the Northern and Southern. To the latter belong the churches in North Carolina. Overtures have been made and accepted for a union of these districts. In case the General Synod of 1869 approves of the plan, and there is no doubt that it will, there will subsist hereafter but one Province and one Provincial Synod for the churches in the United States.

ladies, and of the Moravian Book Store and Publication Office. It has two church-edifices, one for English and the other for German service, and its congregation is, by far, the largest of any in the Unitas Fratrum, outside of the Foreign Missions, numbering over fifteen hundred souls. *South Bethlehem*, in Northampton County, a German congregation, organized in 1864, and an English congregation in 1868, both of which have the joint use of the same church-edifice. *Nazareth*, in Northampton County, formerly a church-settlement, now an incorporated borough, organized in 1747, the seat of the Moravian Classical Seminary and Boarding School for boys. *Schoeneck*, in Northampton County, organized in 1763. *Emmaus*, in Lehigh County, organized in 1747. *Hopedale*, in Wayne County, organized in 1837. *Coveville* and *Oakland*, in Wayne County, organized in 1859. *Philadelphia*, first church, organized in 1749, church-edifice at the corner of Franklin and Wood Streets; second church, organized in 1867, church-edifice at the corner of Franklin and Thompson Streets. *Litiz*, in Lancaster County, formerly a church-settlement, organized in 1756, the seat of a Church Boarding School for young ladies. *Lancaster*, church edifice on Orange Street, below North Queen, organized in 1750. *York*, in York County, organized in 1755. *Lebanon*, in Lebanon County, organized in 1847.

New York.—*New York City*, English church, organized in 1748, German church, organized in 1851.* *Brooklyn*, organized in 1854, church-edifice on Jay Street. *Staten Island*, organized in 1763. *Camden*, in Washington County, organized in 1834. *Utica*, in Oneida County, organized in 1854.

Connecticut.—*New Haven*, German church, organized in 1859.

New Jersey.—*Egg Harbour City*, organized in 1859. *Elizabeth* and *Greenville*, organized in 1866. *Palmyra*, organized in 1863. *Progress*, organized in 1865.

Maryland.—*Graceham*, in Frederick County, organized in 1758.

* At the time of writing this, neither of these organizations have church-edifices of their own.

OHIO.—*Gnadenhütten*, organized in 1799. *Fry's Valley*, organized in 1858. *Sharon*, organized in 1827. *Canal Dover*, organized in 1842. All these churches are in Tuscarawas County.

INDIANA.—*Hope*, in Bartholomew County, organized in 1830, the seat of a Church Boarding School. *Enon*, an affiliated station.

ILLINOIS.—*West Salem*, in Edward's County, organized in 1844, divided into an English and a German church in 1858. *Olney*, in Richland County, organized in 1856.

WISCONSIN.—*Watertown*, in Jefferson County, organized in 1858. *Ebenezer*, in the same County, organized in 1858. *Ephraim*, in Door County, organized in 1855. *Sturgeon Bay*, in the same county, organized in 1855. *Fort Howard*, in Brown County, organized in 1865; *Mishicott*, and *Menominee* being affiliated stations. *Freedom*, in Ontagamie County, organized in 1867. *Greenbay*, in Brown County, organized in 1850. *Lake Mills*, in Jefferson County, organized in 1856; *Mamre* and *North Salem* being affiliated stations.

IOWA.—*Gracehill*, in Washington County, organized in 1866. *Moravia*, in Appanoose County, organized in 1865.

MINNESOTA.—*Chaska*, in Carver County, organized in 1857, the seat of a Church School. *Bethany*, in Winona County, organized in 1867.

VIRGINIA.—*Mount Bethel*, in Carrol County, organized in 1851.

NORTH CAROLINA.—*Salem*, formerly a church-settlement, now an incorporated borough, organized in 1766, the seat of a Church Boarding School for young ladies. It has two church edifices, the one for the white, and the other for the colored congregation. *Bethabara*, organized in 1753. *Bethania*, organized in 1760. *Friedberg*, organized in 1766. *Friedland*, organized in 1780. *Hope*, organized in 1780. *New Philadelphia*, organized in 1851. *Muddy Creek*, organized in 1856. *Macedonia*, organized in 1856. *Kernersville*, organized in 1866. All these churches are in Davidson and Forsyth Counties.*

* Of the above Churches the following, at the time of writing this, belong to the Home Mission, and are not yet represented by delegates in the Synod,

Enterprises of the American Province.

A. The Home Mission.—This is the name given to the work, recently commenced by the Church in different parts of the United States, among such as are destitute of the Gospel. It cares chiefly, although not exclusively, for German immigrants. The initatory steps were taken after the Provincial Synod of 1849, when the Province had been put on a more independent footing. At the next Synod, in 1855, a regular plan of operations was matured, and a General Home Mission Board elected, composed of eight members, besides the members of the Provincial Elders' Conference. (See next chapter.) This Board was again abolished, by the Synod of 1861, and the entire control of the work committed to the Provincial Conference. At the Synod of 1864, the Pastors of the Home Mission Churches received, equally with the other ministers, the right of a seat and vote; while the churches themselves are entitled to lay-representation, as soon as they become self-sustaining. The Home Mission is maintained by voluntary contributions. In several of the churches there are Home Missionary Societies which support one or more Missionaries.

B. The Educational Enterprises.—The Renewed Church of the Brethren began to direct its attention, at an early day, to the cause of education, and its labors, in this respect, have been eminently blest of God. Thousands, not belonging to the communion of the Church, have received their education in its Boarding Schools, which, in all the Provinces, enjoy great celebrity and a large patronage.

The educational institutions of the American Province are the following:

1. *The Moravian College and Theological Society.*—This institution was founded in the year 1807, on a small scale, at Nazareth, Pa., but given up again after a time. In 1820, it was re-organized, and in 1838 removed to Bethlehem, where it remained until

although their Pastors have seats in that body: *South Bethlehem, Coveville, Oakland, New York German Church, New Haven, Egg Harbor City, Elizabeth, Greenville, Palmyra, Progress, Olney, Fort Howard, Freedom, Greenbay, Gracehill, Moravia, Chaska, Bethany, and Mount Bethel.*

1850, when it was once more transferred to Nazareth. The Synod of 1858 remodeled and enlarged the institution, ordering its removal to Bethlehem again, where it is now located, in an extensive edifice purchased for the purpose. The Faculty consists of a President and four Professors.

In order to sustain this important institution, the Church has the following sources of revenue: First, a small Endowment Fund; second, an annual payment of $1200 from the "Society for Propagating the Gospel among the Heathen," in accordance with the conditions of a legacy left to that Association; third, annual collections in churches; fourth, grants from the "Sustentation Fund." (See next chapter).

2. *Nazareth Hall*, located at Nazareth, Pa., founded in 1785. This institution is the Classical School, preparatory to the College, and, at the same time, a Boarding School for boys generally, at which upward of two thousand boys have been educated, from all parts of the United States and the West Indies. The sons of Moravian Ministers receive their education here, at the expense of the Church, for a period of four years. The Teachers, for the most part, are candidates for the ministry, who enter the school after having finished their studies in the Theological Seminary. The average number of boarders, annually, is ninety.

3. *Bethlehem Female Seminary*, located at Bethlehem, founded in 1785; a flourishing Boarding School for young ladies, at which more than five thousand, from every part of the country, have been educated. The average number of boarders, annually, is two hundred.

4. *Linden Hall*, located at Litiz, Pa., founded in 1794; a Boarding School for young ladies, at which about twenty-five hundred have been educated. The average number of scholars, annually, is one hundred.

5. *Salem Female Academy*, located at Salem, N. C., founded in 1802; a boarding School for young ladies, celebrated throughout the Southern States. More than four thousand young ladies have received their education at this institution, not including those from the town of Salem.

6. *Hope Academy*, located at Hope, Indiana, and founded in 1866.

7. *Chaska Academy*, located at Chaska, Minnesota, and founded in 1865.

8. *Parochial Schools.*—Besides these Boarding Schools, there are Parochial Schools, at Bethlehem, Nazareth, Salem, Utica, New York German Church, and Elizabeth. That at Bethlehem deserves particularly to be mentioned. It owns a very extensive edifice, has a complete organization, and numbers two hundred and eighty pupils.

C. PUBLICATIONS OF THE PROVINCE.—The Moravian Book Store and Publication Office are located at Bethlehem. Periodical publications are the following: *The Moravian*, a weekly newspaper; the *Brueder-Botschafter*, a bi-weekly newspaper; the *Text Book*, a collection of two Scripture passages, one from the Old and the other from the New Testament, each with a corresponding stanza from the Hym Book, arranged for every day in the year.

This annual, which has appeared since 1731, is published in all the Provinces of the Unity, and prepared by the Unity's Elders' Conference. The most distant Missions receive it, and it is issued in the German, English, French, Swedish, Esquimaux, and Negro-English languages. It circulates, too, very extensively among Christians of other names.

SECTION II.—THE CONTINENTAL PROVINCE.

The Churches of the Continental Province, with the exception of four, are *Moravian Settlements*, and still hold to the regulations and have the institutions that constitute them such. These regulations are of two kinds, internal and external.

1. *Internal Regulations.*—Each Church is divided, with reference to the station, sex or age of the members, into distinct classes, called *choirs;* namely, those of the married people, widowers, widows, unmarried brethren, unmarried sisters, youths, maidens, and children. The design of this division is to bring home to every station in life the duties and obligations incumbent upon the same, according to the Holy Scriptures, and thus to

acilitate their fulfillment. Each choir is committed to the superision of one or more Elders of its own sex, who care for its piritual welfare, and watch over the strict observance of the stablished discipline. These regulations gave to Wesley the dea of the classes, into which the churches of the Methodist denomination are divided.

In the British Province, and in a few of the churches of the American, the choirs, to some extent, are kept up. In the case of the latter, however, there are no special superintendents, other than the Pastors of the churches, who, annually, on the festival days of such choirs, hold services particularly for their instruction and edification.

2. *External Regulations.*—The members of the Continental churches live together, in towns or villages, which are exclusively Moravian; or occupy distinct quarters of cities. None but members are allowed to hold real estate, although others may lease houses; which is very generally done. In every settlement there are a public inn, and one or more mercantile establishments, or trades, belonging to the Church, the profits of which go to its support. This arrangement does not exclude private enterprise and trades, of which there are many. The settlements are governed by a council, called the "Board of Overseers," elected by the adult male members of the Church. At the head of the council stands a Deacon, who bears the title of "Warden," and is its executive officer. On business of importance, a general meeting of all the adult male members is convened. The purpose of this exclusive system is to keep out of the congregation, as much as possible, the follies and sins of the world, and to promote sober, righteous and holy living. By the blessing of God, this has been accomplished, in a great degree.

3. *The Institutions.*—The peculiar institutions, belonging to a settlement, are the *Brethren's, Sisters'*, and *Widows' Houses.* In a Brethren's House, unmarried men live together, and carry on various trades and professions, the profits of which are applied to the support of the establishment, and of the Church in general. A Sisters' House is inhabited by unmarried women, who engage in different kinds of work. In each House there is a

common refectory, dormitory, and prayer-hall. Daily religious services are held. There is nothing monastic in the principles underlying these establishments, or in the regulations by which they are governed. The inmates, who are almost invariably such as have no other homes, stay in them altogether at their own option; gain an honest and decent livelihood, which in European countries, with their overstocked population, is a matter of great moment; and enjoy the advantage of particular religious instructions. Such Houses, moreover, are training-schools for many of those whom God calls to the work of Foreign Missions. A large number of the Moravian Missionaries, male and female, now laboring among heathen nations, in different parts of the world, went forth from the Brethren's and Sisters' Houses of the Continental Province. A Widows' House is a home for indigent or other widows, supplying the inmates with all the comforts which they need, at moderate charges, and enabling even the poorest to live in a respectable manner.

Each House has a spiritual and temporal superintendent. The former cares for the religious welfare of the inmates, and of the whole choir to which they belong; the latter directs the financial concerns of the establishment. Superintendents of the Sisters' and Widows' Houses are always females.

The spiritual government of a Continental church is entrusted to a Board, consisting of the Pastors of that church, the Principals of its Boarding Schools, the Warden, and the Superintendents of the several houses described above. This Board is called the *Elders' Conference*. At its head stands the senior Pastor of the church.

The churches of the Continental Province are the following:

Saxony.—*Herrnhut*, in Upper Lusatia, the mother congregation of the Renewed Moravian Church, begun in 1722. It lies on the estate of Berthelsdorf, formerly the property of Count Zinzendorf, now belonging to the Continental Province. About three-quarters of a mile from Herrnhut is *the village of Berthelsdorf*, where the Unity's Elders' Conference has its seat. The members, with their families, live partly in the castle, once the residence of Zinzendorf, and partly in two large mansions

erected near by. In the castle is the Conference-Room, where the Board meets, and, by the side of it, a prayer-hall, in which the members and their families gather for daily worship. *Kleinwelke*, begun in 1751, in Upper Lusatia. Here are the schools for the education of the children of the Missionaries of the Church.

PRUSSIA.—*Niesky*, in Upper Lusatia, begun in 1742. This is the seat of the College of the Continental Province. *Gnadau*, near Magdeburg, begun in 1767. *Gnadenfrei*, in Silesia, begun in 1743. *Gnadenberg*, in Silesia, begun in 1743. *Neusalz*, in Silesia, begun in 1744. This settlement constitutes a distinct quarter of the town of Neusalz, on the Oder. *Gnadenfeld*, in Silesia, begun in 1780. This is the seat of the Theological Seminary. *Goldberg*, in Silesia, begun in 1858, a country congregation and no settlement. *Neuwied*, on the Rhine, begun in 1750. This settlement comprises a distinct quarter of the town, as at Neusalz. *Berlin*, begun in 1744. This is not a settlement, but an ordinary city congregation. *Rixdorf*, begun in 1756, three miles from Berlin; a country congregation and no settlement. *Norden*, in East Friesland, begun in 1757, a small country congregation. *Christiansfeld*, in Schleswig, begun in 1772.

GRAND DUCHY OF BADEN.—*Königsfeld*, begun in 1807.

DUCHY OF SAXE-GOTHA.—*Neudietendorf*, near Erfurt, begun in 1753.

PRINCIPALITY OF REUSS-SCHLEITZ.—*Ebersdorf*, begun in 1746.

HOLLAND.—*Zeist*, near Utrecht, begun in 1746. *Harlem*, begun in 1744, a city congregation.

RUSSIA.—*Sarepta*, on the Wolga, near Zarizyn, begun in 1765.

Enterprises of the Continental Province.

A. THE DIASPORA.—This is one of the most interesting works of which modern church-history knows. It is a Mission among the state-churches of the Continent of Europe, having their evangelization for its object, without thereby severing the ecclesiastical connection of their members. Seventy Missionaries are, at present, engaged in this work. Each one has a district, in which he labors. It is his duty to visit from house to house, and

to hold stated meetings for prayer and exhortation. The persons visited are divided into two classes. The first comprises "the Brethren and Sisters of the Diaspora," in general; that is, such as receive the visits of the Missionary and attend his ordinary meetings. The second comprehends the "Societies of the Brethren." These consist of persons who desire to maintain a closer fellowship with the Moravian Church, and are formed into Societies, governed by certain rules, and presided over by the Missionary. For the members of these Societies all the religious services peculiar to the Moravian Church, on the Continent, are held; but the Missionary never administers the sacraments. These the members of the Societies receive in the state-churches, to which they continue to belong and in which they also attend on the regular ministrations of the Word. In this manner, Spener's idea, of little churches within the Church, has been extensively realized.

The name given to this circle of awakened souls, scattered throughout the Protestant churches of Europe, is the "*Diaspora of the Brethren's Church.*" It came into use in the year 1750, and is taken from the original Greek of 1 Pet. i. 1, "Peter, an apostle of Jesus Christ, to the elect strangers of the *Diaspora* of Pontus," that is, "living scattered throughout Pontus."

Touching principles, the mode of conducting the work is the same in all the countries of Europe to which it has extended, but varies in its details according to the ecclesiastical peculiarities of the State in which it is going on. In some cases, the Missionary resides permanently in his district; in others he visits statedly, from neighboring Moravian churches. Many districts have chapels, or prayer-halls, for religious services; in others, these are held in private houses. The enterprise is supported chiefly by the contributions of the Society-members themselves, aided by grants made from the funds of the Continental Province.

At the present time, the Diaspora embraces the following districts:

I. GERMANY—*a.* KINGDOM OF SAXONY. *Upper and Lower Lusatia.* *b.* KINGDOM OF PRUSSIA, *Province of Silesia, Province of Brandenburg, Province of Pommerania, Province of Prus-*

sia, Province of Saxony, Province of Rhenish-Prussia, Province of Hannover, Province of Schleswig-Holstein. c. NORTH GERMANY. *Bremen, Brunswick, Hannover, Oldenburg.* d. MIDDLE GERMANY. *Hesse, Thuringia, Bavaria, Franconia.* e. SOUTH GERMANY. *Würtemberg.* f. BOHEMIA AND MORAVIA.

II. SWTZERLAND AND FRANCE. — *Cantons Basel, Zurich, Schaffhausen, Aargau, Bern, Neufchatel and French Switzerland; Swiss frontier of France, Southern France, Strassburg, Bordeaux.*

III. DENMARK, NORWAY AND SWEDEN.—*Jutland, Copenhagen, Christiania, Drontheim, Stavanger, Stockholm, Gothenburg.*

IV. RUSSIA.—*Poland, Livonia, Esthonia, Island of Oesel, St. Petersburg.*

The work in the Russian Province is very extensive, although it has been not a little hindered, of late years, by the bigotry of the Lutherans, under the leadership of Dr. Kurtz (*vide* Introduction), of Dorpat. About eighty thousand souls belong, in all, to the Diaspora.

B. HOME MISSIONS.—Distinct from the Diaspora, are various smaller enterprises, among the destitute peasantry, carried on by private associations, in the vicinity of Continental churches. The *Children's Home* and *Spinning School*, near Herrnhut, deserve to be particularly mentioned.

There is also a far distant colony of Germans, at Bethel, in Southern Australia, under the supervision of this Province.

C. EDUCATIONAL ENTERPRISES.—These are numerous and flourishing.

1. *The Theological Seminary*, located at Gnadenfeld, in Silesia, founded in 1754, an excellent institution, with three Professors. Average number of students twenty.

2. *The College*, called *Paedagogium*, located at Niesky, in Prussia, founded in 1754. Average number of students, sixty, of Professors, nine.

2. *Boarding Schools for Boys and Girls*, at which a large number of pupils not belonging to the Church are educated. The number of these schools amounts to twenty-five, as follows: at *Christiansfield*, two, (one for boys, and the other for girls;) at

Ebersdorf, two; at *Gnadau* and *Gnadenberg*, each two; at *Gnadenfrei*, one for girls; at *Kleinwelke*, two, for the children of the Missionaries; at *Königsfeld*, two; at *Neudietendorf*, two; at *Neusalz*, one for girls; at *Neuwied*, two; at *Niesky*, one for boys; at *Zeist*, two. Besides these institutions, located in the midst of regular settlements, there are the following elsewhere: At *Lindheim*, in Livonia, a school for girls; at *Lausanne*, on Lake Geneva, in Switzerland, an excellent school for boys; at *Montauban*, in France, a school for girls; and at *Montmirail*, in the Canton of Neuchaftel, Switzerland, a celebrated Seminary for young ladies, a kind of Normal Boarding School, where many of the teachers employed in the other schools of the Church are educated.

D. PUBLICATIONS.—The Church Book Store is located at Gnadau, in Prussia. The following are the periodical publications:

1. *The Text Book*, an annual, as in the American Province.
2. The *Missionsblatt*, a monthly missionary magazine.
3. *Nachrichten aus der Brüdergemeine*, a monthly magazine, containing discourses, sermons, memoirs and missionary accounts.
4. *Nachrichten aus der Brüdergemeine, als Manuscript gedruckt*, a similar magazine, giving accounts particularly from the Diaspora.
5. *Nachrichten aus der U. A. C.*, a short report issued by the Unity's Elders' Conference, and containing the latest intelligence from all parts of the Unitas Fratrum. Published monthly.
6. *Der Brüder-Bote*, a bi-monthly of a general religious character.

E. THE MINISTERS' CONFERENCE AT HERRNHUT.—This may be classed among the enterprises of the Church on the Continent. In the year 1754, a number of Ministers of the state-church, residing in the neighborhood of Herrnhut, met at Berthelsdorf, with several Moravian Ministers, for the purpose of consulting together on the furtherance of the work of God. This led to the organization of a Union called "The Ministers' Conference of Herrnhut." It assembles annually, and has greatly extended the sphere of its operations. Between sixty and seventy Minis-

ters of the state-church attend it in person, and there are numerous corresponding members in different parts of Germany, Switzerland, France, Holland, England, Denmark, Norway, Sweden, and even the United States.

SECTION III.—THE BRITISH PROVINCE.

Among the churches of the British Province, there are four settlements like those on the Continent, the rest are ordinary churches. The following is the list:

In ENGLAND, *London*, organized in 1742; *Ockbrook*, in Derbyshire, organized in 1750, a Moravian settlement, the seat of the British Provincial Board; *Fulneck*, organized in 1755, a Moravian settlement; *Horton*, organized in 1867; *Wyke*, organized in 1755; *Mirfield*, organized in 1755; *Gomersal*, organized in 1755; *Baildon*, organized in 1816. All these are in Yorkshire. *Fairfield*, in Lancashire, organized in 1784, a Moravian settlement; *Salem*, in Lancashire, organized in 1836; *Leominster*, in Herefordshire, organized in 1759; *Woodford*, in Northampton, organized in 1796; *Bedford*, in Bedfordshire, organized in 1745; *Kimbolton*, in Huntingdonshire, organized in 1825; *Risely*, in Bedfordshire, organized in 1810; *Pertenhall*, in Bedfordshire, organized in 1827; *Bristol*, in Gloucestershire, organized in 1755; *Kingswood*, in Gloucestershire, organized in 1757; *Brockweir*, in Monmouthshire, organized in 1833; *Bath*, in Somersetshire, organized in 1765; *Boltonsborough*, in Somersetshire, organized in 1859; *Tytherton*, in Wiltshire, organized in 1748: *Malmesbury*, in Wiltshire, organized in 1748; *Devonport*, in Devonshire, organized in 1805; *Dukinfield*, in Cheshire, organized in 1755; *Crook*; *West Pennard*; and *Westwood*.

In WALES, *Haverfordwest*, with *Pendine*, in Pembrokshire, organized in 1763,

In SCOTLAND, *Ayr*, in Ayrshire, organized in 1778.

In IRELAND, *Dublin*, organized in 1750; *Gracehill*, Antrim County, a Moravian settlement, organized in 1755; *Ballinderry*,

in Antrim County, organized in 1755; *Gracefield*, in Londonderry County, organized in 1755; *Kilwarlin*, in Down County, organized in 1755; *Kilkeel*, in Down County, organized in 1763; *Cootehill*, in Cavan County, organized in 1765.

Enterprises of the British Province.

A. Educational Enterprises.—This Province has no Theological Seminary or College of its own, other than a Training Institution, recently established at Fulneck, where young men are prepared for the ministry at home and in the Foreign Mission field. There are, however, a number of Boarding Schools, namely: At *Bedford*, one for girls; at *Dukinfield*, one for girls; at *Fairfield*, two, (one for boys, the other for girls;) at *Fulneck*, two; at *Ockbrook*, two; at *Gracehill*, two; at *Gomersal*, one for girls; at *Mirfield*, one for boys; at *Tytherton* and *Wyke*, each, one for girls; fifteen in all.

B. Home Mission.—This cause is carried on chiefly by so-called Scripture Readers, who itinerate in Ireland, visiting the cottages of the poor, reading to them the Word of God, and explaining its meaning.

C. Publications.—The Church Book Store is located in London. Periodical publications are the following: *The Text Book*, as in the other Provinces; the *Periodical Accounts*, a quarterly magazine, devoted to the interests of the Foreign Mission work, and established in 1790; the *Messenger*, a monthly miscellany.

Having given an account of the three Provinces of the Unitas Fratrum, as they now appear, and of the enterprises carried on by each, we proceed to that great work which engages the chief attention of the Church, and in which all the Provinces unitedly take part. It is the cause of Foreign Missions.

SECTION IV.—THE FOREIGN MISSION WORK.

The Foreign Mission work was begun in the year 1732, ten years after the erection of the first house at Herrnhut, when that

settlement, numbering about six hundred souls, constituted the only Moravian church in existence. Leonard Dober and David Nitschmann, the latter afterward the first Bishop of the Renewed Church, were the pioneers, and proceeded to the Island of St. Thomas, where a Mission was established among the negro slaves. Since that time, although the enterprises which were undertaken did not always prove successful, the cause has prospered beyond the most sanguine hopes of the early Brethren. The missionary spirit, in the first stage of its development, manifested itself particularly among the immigrants from Moravia. It was, therefore, the life of the Ancient Unitas, a life which Rome could not quench, that gave a new impulse to the missionary undertakings of modern times, and extended the principles of the Reformers before the Reformation to countries whose existence was unknown when Huss preached the Gospel in Bohemia, and Gregory laid the foundation of the Brethren's Church.

Up to the year 1852, the Church had sent out one thousand nine hundred and forty-seven Missionaries, male and female. Taking the annual average of those who entered the service since then to have been twenty, the whole number of Missionaries, male and female, who have gone forth from the Moravian Church, in the one hundred and thirty-six years of the existence of the Foreign Mission enterprise, amounts to *two thousand two hundred and sixty-seven.*

Since the commencement of the work, unsuccessful attempts to establish Missions have been made in the following countries: *Lapland*, among the *Samoyedes*, *Algiers*, *Ceylon*, *China*, *Persia*, *East Indies*, *Caucasus*, and *Demarara*. In the following countries Missions were established, but afterwards suspended: *Guinea*, among the *Calmucks*, *Abyssinia*, and *Tranquebar*.

The present extent of the Foreign Mission field, which is generally divided into Provinces, is the following:

First Province, *Greenland*, six stations: New Herrnhut, Lichtenfels, Lichtenau, Fredericksthal, Umanak and Igdlorpait.

Second Province, *Labrador*, five stations: Nain, Hopedale, Okak, Hebron, and Zoar.

Third Province, *North America*, three stations: New Fair-

field, in Canada West, among the Delaware Indians; New Westfield, in Kansas, among the Delaware Indians; New Spring Place, among the Cherokees, in the Cherokee Country.

Fourth Province, *St. Thomas and St. Jan*, five stations: New Herrnhut, Niesky, Town of St. Thomas, in St. Thomas; Bethany and Emmaus, in St. Jan.

Fifth Province, *St. Croix*, three stations: Friedensthal, Friedensberg, and Friedensfeld.

Sixth Province, *Jamacia*, fourteen stations: Fairfield, New Eden, Irwin Hill, New Carmel, New Bethlehem, New Fulneck, New Nazareth, Beaufort, New Hope, Lititz, Bethany, Bethabara, Springfield, Cheapside, together with Broadleaf.

Seventh Province, *Antigua*, eight stations: St. Johns, together with Five Islands, Gracehill, Gracebay, Cedar Hall, Newfield, Lebanon, Gracefield, Greenbay.

Eighth Province, *St. Kitts*, four stations: Basseterre, Bethesda, Estridge, Bethel.

Ninth Province, *Barbados*, four stations: Sharon, Bridgetown, Mount Tabor, Clifton Hill.

Tenth Province, *Tobago*, two stations: Montgomery and Moriah.

Eleventh Province, *Mosquito Coast*, six stations: Bluefields, Rama, Magdala, Bethania, Joppa on Corn Island, Ephrata.

Twelfth Province, *Surinam*, twelve stations: Paramaribo, with Beekhuizen and Combe, Clevia, Rust-en-Werk, Leliendal, Annaszorg, Charlottenburg, Catharine Sophia, Herrendyk, Salem, Beersheba, Waterloo, New Bambey.

Thirteenth Province, *South Africa*, twelve stations: Genadendal with Twistwyk, Mamre, Robben Island, Elim, Enon, Clarkson, Shiloh, Goshen, Berea, Wittewater and Goedverwacht, Engotini, Baziya.

Fourteenth Province, *Australia*, two stations: Ebenezer, Ramahyuk, in Gippsland. Besides, a Mission in the interior of the country has been recently undertaken, which employs four Missionaries.

Fifteenth Province, *Thibet*, two stations: Kyelang, in Lahoul, Poo in Kunawur.

There are fifteen Provinces and eighty-eight regular stations, besides many preaching places. The number of Missionaries, male and female, at present in the field is *three hundred and eighteen;* the total number of converts under instruction *seventy thousand three hundred and eleven.* These belong to the following tribes: Greenlanders, Esquimaux, Indians, Negroes, Kaffres, Hottentots, Fingoos, Tambookies, Papuans and Thibetans.

In all the Mission Provinces particular attention is paid to the education of the young, and Day as well as Sunday Schools abound. The school system is most fully developed in the British West Indies. In Jamaica alone, nearly thirty-two hundred children are educated in the Mission Schools.

Training or Normal Schools have been established in the following Provinces, for the education of Native Assistants: *South Africa,* school organized in 1838; *Jamaica,* male school organized in 1842, female school organized in 1858; *Antigua,* school organized in 1847, a second institution in the same Island for female Assistants; *Greenland,* school organized in 1850; *Surinam,* school organized in 1851; six Training Institutions in all.

In carrying on the mission work it has always been a fundamental principle of the Church, to manifest—in the language of the "Synodal Results"—"less solicitude to bring a great number of persons to a profession of the Christian faith, than, by means of the Gospel preached with demonstration of the Spirit and of power, 'to turn souls from darkness unto light, from the power of Satan unto God.' For this purpose, the preaching of the Gospel must be accompanied by *the special care of individual souls;* periodical conversations of the Missionaries with the members of their congregations, according to their several classes, and visits to the houses and to the beds of the sick and dying, are deemed of the utmost importance." (Synodal Results, 1857, § 102.) This principle is faithfully observed in all the Mission Provinces. In order to facilitate its application, the converts are divided into the following classes: 1. *New People,* the lowest class, comprising those who have applied to the Missionaries for instruction. These are taught the rudiments of the Christian religion. 2. *Candidates for Baptism,* a higher class, to which such from the

former are promoted, as receive instruction preparatory to their baptism. 3. *Baptized Adults*, a still higher class, to which those belong who have been baptized. 4. *Communicants*, the highest class, to which those of the former are promoted who have been confirmed and admitted to the Lord's Supper. There are, besides, two other classes: *Baptized Children*—the children of parents in fellowship with the Church. *Excluded*—those under church-discipline, who receive particular attention from the Missionaries.

The manner in which the mission-work of the Moravian Church is supported constitutes a subject of interest and importance. The whole amount required for this purpose is, annually, about 350,000 German (Rix) dollars, or about $262,500, United States currency. The principal items of expense are: the maintenance of the Missionaries and their journeys; the erection of church edifices, school and mission houses; the support of the Normal and Day Schools; pensions to retired Missionaries and widows of Missionaries; the education of the children of Missionaries; salaries of the members of the Board, agents, &c. In some Provinces, the Missionaries themselves receive no fixed salary, while in the service, but a decent and comfortable support; enjoying, besides, the advantages just enumerated, namely, the right to have their children educated, at the expense of the Church, and a pension when they leave the field, on account of sickness or old age. In other Provinces they are salaried. If a Missionary dies, his widow is pensioned.

The sources of revenue, upon which the Church depends for prosecuting the work, are the following:

1. Annual contributions from the members in the three Provinces of the Unity; and from other friends of the cause, by whom a large amount is given, especially in England.

2. Interest received from several funded legacies, which have been left with the proviso that the capital shall not be touched.

3. Other legacies.

4. Contributions and donations of Missionary Associations, established in the three Provinces of the Unity. This is a very important source of income.

In the American Province, there are Societies of this kind in a number of the churches. The principal one is *The Society of the United Brethren for Propagating the Gospel among the Heathen*, whose board has its seat at Bethlehem. This Association was incorporated in 1788. All bishops, presbyters, and deacons of the Moravian Church, in the United States, are, exofficio, members of it; the other members are elected. It holds a funded capital, and its annual contribution to the mission-treasury is about $10,000. A similar Society exists at Salem, N. C. *Female Missionary Societies* have been established at Bethlehem, Nazareth, and Litiz. *Young Men's Missionary Societies* at Bethlehem and Salem. In Ohio there is an efficient Association, composed of members from the four churches of Tuscarawas County.

The most active and important Missionary Societies, however, are found in the British Province, the two principal ones being the following: *The Brethren's Society for the Furtherance of the Gospel among the Heathen*, established in 1741; and *The London Association in Aid of the Missions of the United Brethren*, founded in 1817. The former devotes its strength particularly to the furtherence of the Mission in Labrador, bearing nearly the entire burden of this enterprise. This Society owns a missionary ship, called "The Harmony," which is annually sent out to the coast of Labrador, in order to supply the Missionaries with the necessaries of life.* The other Society is composed chiefly of Christians not in church-fellowship with the Moravian Brethren, but desirous to aid in promoting their Missions. Its average annual contributions amount to £5,000. In the Continental Province there are also a number of Associations; and in several Mission Provinces the same mode of aiding the cause has been successfully tried.

* The first vessel owned by the Society was the *Amity*, which was sent on her first voyage in 1771. Since that time nine vessels have been successively employed in the service of the Mission. The present *Harmony* was built in 1861, and is a barque of 450 tons register. During the whole period of ninety-six annual voyages, no accident has ever befallen the missionary ship, nor has the communication between the Missionaries and the Brethren in Europe been, in a single instance, interrupted.

5. The last and one of the principal sources of revenue, are the Missions themselves, which contribute largely to their own support, and some of them are entirely self-supporting. Were it not for this, so extensive a work could not be carried on by so small a Church. About $91,000 are annually raised by the Missions themselves; in part, through the voluntary contributions of the converts, as in the West Indies and South Africa, and, in part, from the profits of mercantile concerns and trades, in which some of the Missionaries, in addition to their spiritual work, engage, like the tent-maker Paul, for the benefit of the cause.

But, numerous as are the sources of revenue, and large as is the amount coming from the Missions, the entire work remains pre-eminently one of *faith*. Many a year has been closed with a heavy deficit. By the blessing of God, however, the greatest financial difficulties have always been overcome, and this enterprise has steadily progressed and expanded. The last General Synod reiterated the principle that the Foreign Missions constitute a cause for the support of which the faith of the whole Unitas Fratrum is pledged.

Its management is intrusted to a board of four members, forming one of the committees, or departments of the United Elders Conference (see next chapter), and called "The Mission Department."

CHAPTER III.

THE CONSTITUTION.

INTRODUCTION.

The Moravian Church, as was stated in the preceding chapter, is divided into three Provinces. These constitute independent organizations in so far as their own local affairs are concerned, but are confederated as one Church, or Unity, in respect to certain principles of doctrine and practice, and the work of Foreign Missions. Hence there must be a general government for the United Church, and separate governments for the several Provinces. The relation in which the latter stand to the former is similar to that existing between the individual commonwealths of the United States and the federal government. Each commonwealth has a legislative and executive power, and yet there are a Congress and an Executive for the whole Union. So in the Moravian Church. There are legislative and executive bodies in each Province, and a General Synod, and a General Executive Board for the whole Unity. The government is vested in the Synods, which appoint the Executive Boards.

From this it appears that the Constitution of the Church may be classified as follows: 1. The general Constitution of the Unity; 2. The particular Constitutions of the American, Continental, and British Provinces.

SECTION I.—GENERAL CONSTITUTION OF THE UNITY.

THE GENERAL SYNOD.

Purpose of the Synod.

The bishops, ministers and delegates, assembled at a General Synod, shall represent the Brethren's Unity, and act in its name.

To the General Synod shall, therefore, belong all legislation in reference to the general concerns of the Unity.

1. It shall carefully examine, correct and lay down anew the principles upon which the Unity is based.

2. It shall, in view of these principles, investigate the state and condition of the Unity as a whole, and of its parts, and ascertain in how far these principles have been observed in the Provinces.

3. It shall make such arrangements, and adopt such resolutions, as the well-being of the Unity may demand.

4. It shall be the occasion for a mutual interchange of ideas and experiences, on the part of the representatives of the several Provinces, for the furthering of God's work in them, and in the Unity at large.

Powers of the General Synod.

The General Synod shall have power:

a. To determine all points or questions of doctrine.

b. To establish the fundamental rules of the liturgy of the Church.

c. To prescribe the fundamental principles of discipline.

d. To specify the qualifications of membership in the Brethren's Church.

e. To appoint or provide for the appointment of bishops.

f. To regulate and direct all matters pertaining to the Foreign Missions.

g. To control such educational institutions as belong to the whole Unity.

h. To direct and superintend all financial affairs of the Unity.

i. To elect the Unity's Elders' Conference and prescribe the mode of filling vacancies in the same.

j. To regulate the formation and times of meeting of the General Synod, and establish the basis of representation in the same.

k. To direct all matters which belong to the general constitution of the Brethren's Unity, and its church regulations.

Members of the General Synod.

The following shall be members of the General Synod:

a. The members of the existing Unity's Elders' Conference.

b. The bishops of the United Brethren's Church.

c. One member of each Provincial Elders' Conference, provided no member of said Conference attends the Synod in another capacity.

d. The secretary of the Unity, in England.

e. The administrators of the church property in Pennsylvania and North Carolina, United States.

f. The cashier of the Unity's funds.

g. The treasurer of the Foreign Missions.

h. The archivist of the Unity.

i. Nine elected delegates from the American Province.

j. Nine elected delegates from the Continental Province.

k. Nine elected delegates from the British Province.

l. Not less than five Missionaries, from the several Foreign Mission fields, to be designated by the Unity's Elders' Conference, after having received confidential votes from the individual Missionaries.

m. Such brethren as are conversant with subjects that may come up for deliberation, and whose presence the Unity's Elders' Conference may deem particularly important, shall be advisory members, but without a vote.

Election of Delegates to the General Synod.

1. Delegates to the General Synod, from the several Provinces, shall be elected by the Provincial Synod of each Province.

2. All brethren shall be eligible who have been members of the church for two years, who are communicants, and more than twenty-four years of age.

3. For each delegate an alternate may be elected.

4. The manner of electing the delegates shall be left to the Provincial Synod of each Province to determine.

Organization of the General Synod.

1. The General Synod shall be opened by the President of the Unity's Elders' Conference, but shall organize by electing its own officers.

2. All members of the Synod shall have an equal right to vote.

3. In cases of great importance, Synod may agree to leave the final decision to the Lord, by the lot; but there must be, in so far as possible, unanimity of sentiment in reference to the use of the lot at such times.

4. In case two Provinces should unite in an attempt to force upon the third, by a majority of votes, a change in the existing general rules of the Unity, in spite of the protestations of the delegates of that Province, two-thirds of its delegates shall have power to unite in a veto, and thereby annul any resolution of this kind adopted by the majority, in so far as its observance in the whole Unity is concerned. None but the elected delegates of a Province shall take part in this vote.

Expenses of the General Synod.

1. The journeys and maintenance of the members of the General Synod shall be defrayed from the *Synodical Fund*, created by the Synod of 1857, and belonging to the whole Unity.

2. After each Synod, the accounts of this Fund shall be closed, and a statement of its receipts and disbursements sent to the churches of the several Provinces.

THE UNITY'S ELDERS' CONFERENCE.

Purpose of the Unity's Elders' Conference.

1. The General Synod shall elect an Executive Board of twelve members, called *The Unity's Elders' Conference*, to which shall be committed the oversight and direction of the Unity, from one Synod to another, in all things appertaining to the powers of the General Synod.

2. This Board shall act in the name and by the authority of the General Synod, and shall be responsible to said Synod; but all officers or other boards appointed by the General Synod, or by the Unity's Elders' Conference, shall be responsible to it.

3. The Unity's Elders' Conference shall receive from the Synod a power of attorney, by which it shall be accredited as the Directing Board of the Brethren's Unity.

Powers of the Unity's Elders' Conference.

The Unity's Elders' Conference shall have power:

a. To direct and administer all the general affairs of the Unity, in accordance with the principles and rules laid down by the General Synod.

b. By keeping up a regular correspondence with the Provincial Boards, which are to submit to it copies of their minutes and copies of the journals of the Provincial Synods, to see that the enactments of the General Synod are faithfully executed in the whole Unity.

c. To convene the General Synod in cases of emergency.

d. In the event of an extraordinary emergency, to abrogate a rule of the General Synod for the time being, said abrogation, however, to be made the subject of a special report to the next General Synod, setting forth the reasons which induced it.

e. To send one or more of its members on official visits to the Provinces and the Foreign Mission fields, said visits to take place, as far as possible, on the occasion of Provincial Synods.

Organization of the Unity's Elders' Conference.

1. The Unity's Elders' Conference shall organize by the election of its own officers, consisting of a President and Vice President, and appoint its Recording Secretaries, who shall not be members of the Board.

2. The Unity's Elders' Conference shall be divided into three departments:

a. The Elders' and Education Department, having the particular superintendence over the spiritual state of the Unity, and over the Unity's educational institutions.

b. The Warden's Department, to which the financial concerns of the Unity shall be committed.

c. The Mission Department, having charge of the Foreign Mission work.

3. Each department shall consist of four members.

Election of the Unity's Elders' Conference.

As soon as the General Synod has been fully organized, the Unity's Elders' Conference shall resign in a body. Before the Synod adjourns, a new Board shall be elected, according to the following rules:

a. Members of the late Board shall be re-eligible.

b. A majority of votes shall be necessary for an election.

c. Each Synod shall decide in how far, and in what manner, the lot shall be used, for the purpose of confirming the election.

Vacancies in the Unity's Elders' Conference.

1. In case a vacancy occurs in the Unity's Elders' Conference in the interval between one General Synod and the next, the Unity's Elders' Conference shall issue a circular, notifying the Provinces of the same, and calling upon them for their votes. Said votes shall be regarded in the light of *proposals;* the election itself shall belong to the Board, and take place in full session.

2. The votes shall be distributed as follows:

a. Each department of the Unity's Elders' Conference shall have two votes.

b. The Continental Province shall have sixteen votes.

c. The British Province shall have twelve votes.

d. The American Province shall have eleven votes.

3. When the votes have all been returned to the Unity's Elders' Conference—and each ticket should contain the names of three brethren—this Board shall proceed to the election, guided by the votes received, and subject to the confirmation of the Lord, by the use of the lot. The name of no brother having less than one-third of all the votes returned shall be submitted to the lot.*

4. A protocol of the election shall be drawn up and signed by all the members of the Board, the substance of which shall be communicated to the Provinces.

5. The Unity's Elders' Conference shall not create vacancies by appointing one or more of its members to other offices in the Church.

*The British and American Provincial Synods have both agreed to change this rule at the General Synod of 1869, in such a way as to give the Continental Province alone the right to fill vacancies, except in the Mission Department.

FINANCES OF THE UNITY.

The Unity, as such, shall hold in common, three funds:

1. The Foreign Mission Fund; by which are meant the receipts for the Foreign Missions from societies, churches and individuals, together with the principal and interest of all funded capitals held and administered by the Mission Board.

2. The Synodical Fund, created by the Synod of 1857, from which the expenses of the General Synod shall be defrayed.

3. The Fund for the maintenance of the Unity's Elders' Conference, from which Fund those members of this body shall be salaried who are not supported by the Foreign Mission Fund, or by the Continental Province;*

SECTION II.—CONSTITUTIONS OF THE THREE PROVINCES—GENERAL PRINCIPLES.

The government of the Provinces, in so far as all provincial matters are concerned, shall be vested in their respective Provincial Synods. To these shall belong the supreme direction of provincial concerns, and the power to legislate on them. But no resolutions shall be adopted conflicting with the principles and rules of the Unity as established by the General Synod.

The Executive Board, for the management of the provincial affairs of the Province, shall be the Provincial Elders' Conferences, which shall be responsible to the Provincial Synods. Said Conferences shall, therefore, on the one hand, in connection with the Unity's Elders' Conference, see that the resolutions of the General Synod are faithfully carried out in the Provinces, and, on the other, independently of the Unity's Elders' Conference, (unless a Provincial Synod has otherwise ordered,) act as the Executive Boards of the Provincial Synods by which they are elected.

* The Unity's Elders' Conference being, the Provincial Conference of the Continental Province, some of the members are maintained by that Province.

A. THE CONSTITUTION OF THE AMERICAN PROVINCE.

THE PROVINCIAL SYNOD.

Powers of the Provincial Synod.

The Synod of the American Province shall have power:

a. To fix the time and place of meeting for the next Provincial Synod, but in cases of emergency, the Provincial Elders' Conference may convene the Synod at an earlier day.

b. To determine, from time to time, the number of delegates each church shall be entitled to send to such Synod, and the manner of their election.

c. To elect the delegates which the Province may be entitled to send to the General Synod.

d. To elect an Executive Committee, to be called the Provincial Elders' Conference, to consist of such number of members as the Provincial Synod may, from time to time, determine, to be chosen from among the ordained Ministers of the church.

e. To elect the President of the College and Theological Seminary.*

f. To examine and direct all financial matters of the Province, and prescribe rules for their management.

g. To oversee and direct all the educational concerns of the Province.

h. To regulate the organization of churches, and direct Home Missions in the Province.

i. To direct and control all church publications in the Province, subject to the established doctrine and liturgy.

j. To prescribe the mode of nominating the Bishops.

k. To hear and redress complaints and grievances, and generally to direct all matters which belong to the government of the Church in the Province, and to adopt rules and regulations concerning the same not inconsistent with the powers of the General Synod.

Organization of the Synod.

1. The Provincial Synod shall be opened by the President of the Provincial Elders' Conference, but shall organize by electing its own officers.

* This enactment gives the Synod the *right* to elect the President of the College, but does not require it to be done. He may be appointed by the P. E. C.

2. The President shall be chosen from among the Bishops of the Province, when any are in attendance.

Members of the Synod.

The following shall be members of the Provincial Synod:

a. The members of the existing Provincial Elders' Conference.

b. All Bishops of the Moravian Church residing in the Province, whether in actual service or not.

c. All ordained Ministers of the Church in the Province who are in actual service as Pastors, or in the various educational institutions.

d. The delegates from the different churches of the Province.

e. The members of the Unity's Elders' Conference or their delegates, the delegates of the several Provinces of the Unity, the financial agent of the Unity's Elders' Conference in the Province, the delegates of Synods of other denominations with which the Provincial Synod stands in correspondence, and such other brethren as the Provincial Synod may determine upon, shall be entitled to seats as advisory members, but without a vote.

THE PROVINCIAL ELDERS' CONFERENCE.

Powers of the Provincial Elders' Conference.

The Provincial Elders' Conference of this Province shall have power:

a. To appoint one of their number to act as President.

b. To see that the enactments of General Synods are faithfully executed in the Province.

c. To appoint and control all Ministers and other servants of the Province; but the Synod shall have the right to elect the President of the College and Theological Seminary.

d. In cases of emergency, to convene the Provincial Synod.

e. To administer the government of the Church in the Province generally, under such rules and regulations as shall be adopted, from time to time, by the Provincial Synod.

Vacancies in the Provincial Elders' Conference.

Vacancies occurring in the Provincial Elders' Conference during the recess of the Synod, shall be filled as follows:

1. The Provincial Elders' Conference shall issue its circular to

the different congregations and other persons interested, giving them notice of such vacancy, and directing them to vote for a brother among the ministry to fill the same.

2. In the election, every person who is ex-officio entitled to a seat and vote in the Provincial Synod shall have one vote, and each congregation shall be entitled to as many votes as such congregation was entitled to send delegates to the Provincial Synod last held, to be given by them as they may see proper.

3. The votes, as given, shall be sealed up and sent to the Provincial Elders' Conference, which shall receive them, but break no seal until all the votes have been received and their own vote or votes added thereto. The votes shall then be opened and counted in the presence of not less than two other brethren, and if any brother shall have a majority of all the votes given, he shall be considered elected.

4. Should no brother have a majority of all the votes given, the Provincial Elders' Conference shall issue another circular as before, giving the names of the three brethren who received the highest number of votes. The Ministers of congregations, and all others entitled to vote, shall then again vote in the manner above described, but shall be confined in their votes to the three brethren named.

5. When the votes have again been returned to the Provincial Elders' Conference, as above stated, and after their vote has been added, they shall open and count the votes in the presence of witnesses, as before, and the brother having the highest number of votes shall be considered elected.

6. After each election the Provincial Elders' Conference shall publish a full account thereof.

FINANCES OF THE PROVINCE.

From the *Sustentation Fund** shall be paid:

a. The salaries of the members of the Provincial Elders' Conference, and other expenses incidental to their office.

* A brief explanatory statement in reference to this Fund is here inserted. Formerly, the American Province held no funded property. The yearly

b. The pensions of superannuated Ministers, and of widows of Ministers.

c. The expenses incurred by the education of the children of the Ministers, to which education, in the institutions of the Church, such children shall be entitled for a period of four years.

d. The expenses connected with the Moravian College and Theological Seminary over and above the income from the endowment fund and other sources.

e. The deficit, if any, incurred by the publications of the Church.

f. In case of necessity, contributions to Ministers in destitute churches, and, in cases of emergency, to such churches themselves.

g. The expenses of the Home Mission, in so far as they are not otherwise covered.

h. The expenses incurred by the holding of Provincial Synods, in so far as said expenses are not covered by collections in the churches.

expenditures were defrayed by contributions from the more wealthy churches, by appropriations from the annual profits of the Church Boarding Schools, if such profits accrued, and from occasional legacies. Whenever, at the close of a financial year, a deficit occurred, the Province had to look to the funds of the Unity for aid. But, in the course of the last twenty years, agreements were entered into between the authorities of the Province on the one hand, and several of the more wealthy churches of the same on the other, in consequence of which agreements, the latter, in lieu of annual contributions, ceded a considerable portion of their property to the Province. In this way certain funds were created, the yearly interest of which is appropriated to defray the current expenditures of the Church in the Province. At the General Synod of 1857, a division of the funds, held by the Unity in general, was resolved on, and has since then been carried out. The portion paid to what was then the American Province North amounted to about $25,000, of which $20,000, according to the enactment of the Provincial Synod of 1858, were set apart as a special endowment of the Moravian College. Consequently, the interest accruing from these several funds, the yearly surplus, if any, of the Boarding Schools belonging to the Church, and the annual amount of $1,200 bequeathed to the Church for educational purposes, constitute the yearly income of the American Province. The property obtained in the manner now stated, and belonging to the Church of this Province, is commonly called the "Sustentation Fund." This fund is managed by the Provincial Elders' Conference, which is a body corporate in law, having been incorporated in the year 1851, by the Legislature of the State of Pennsylvania, under the style and title of "The Board of Elders of the Northern Diocese of the Church of the United Brethren in the United States of America." An advisory committee of three, elected by the Synod, assists in the management.

AMENDMENT TO THE CONSTITUTION.

Any proposed alteration in the constitution, as the same is set forth in the Results of the General Synod of 1857, and in so far as alterations in the constitution are within the power of the Provincial Synod, shall be referred to a committee of nine, to be elected by ballot, and when the committee shall have reported upon the proposed alteration, the same shall be read as reported, shall be discussed in Synod, and shall then be voted upon on three several days, and shall be considered as adopted only in case, at each reading and voting, three-fourths of the members present vote in its favor.

PRESENT BY-LAWS TO THE CONSTITUTION OF THE AMERICAN PROVINCE.

I. *Provincial Synod.*—1. The Provincial Synod shall be convened once in every three years, and all officers and boards appointed by the Synod shall report to the same.

2. All ordained Home Missionaries, in active service, shall have a vote, and as to their expenses, when attending Synod, they shall be placed on the same footing with all other Ministers.

II. *Election of Delegates to the Synod.*—1. In the election of delegates to the Provincial Synod, the number of communicant members in the several churches on the New Year preceding said election shall be taken as the basis of representation at the Synod, and a certified copy of said number, signed by the Ministers and the Church Committee, or Board of Elders, shall be sent in to the Provincial Elders' Conference prior to the holding of the Synod. Each church having less than 150 communicants shall send one delegate; each church having 150 communicants and less than 300, two delegates; each church having 300 communicants and less than 500, three delegates; each church having 500 communicants and less than 700 shall be entitled to four delegates, and each church having 700 communicants, or upwards, shall be entitled to five delegates.

2. The several congregations shall be at liberty to determine for themselves what qualifications shall be necessary to entitle the

individual members to the privilege of voting, provided, however, that no person shall be allowed to vote for delegates who are not regular communicant members in good standing.

3. Elections of delegates to Provincial Synods shall be by ballot, and a majority of all the votes cast shall be necessary to a choice; should there be a tie between candidates, a new election shall be held.

4. Delegates shall be furnished with certificates of election, signed by the officers of the meeting at which the election is held, or other proper authorities presiding over it, which certificates shall state that the delegate was elected by a majority of votes.

5. The circulars of the Provincial Elders' Conference, issued for the election of delegates, shall include a copy of the resolutions contained above in No. 2, 3 and 4, in full.

III. *Expenses of the Synod.*—Each congregation of the Province shall be expected to contribute towards the expenses of the Synod a sum equivalent to a tax of thirty cents upon each of their communicant members.

IV. *Provincial Elders' Conference.*—1. The Provincial Elders' Conference shall consist of three members, who shall fill no special ministerial office in a single church.

2. They shall be elected by the Provincial Synod, at each alternate Synod, and when that Synod shall have organized they shall resign their office.

3. They shall have power to organize by electing a President, Secretary, and Treasurer. The Treasurer to be a member of the Provincial Elders' Conference.

V. *Nomination of Bishops.*—In the nomination of Bishops, the choice of the Synod shall be expressed by ballot, and two-thirds of all the votes of members present shall be required for a nomination.

VI. *Votes to fill vacancies in the Unity's Elders' Conference.*—The votes to which the American Province is entitled in filling vacancies which may occur in the Unity's Elders' Conference, shall be apportioned as follows: The members of the Provincial Elders' Conference shall cast one vote; the ordained ministers in actual service at Bethlehem and Emmaus, one vote; the same at

Nazareth, Schoeneck and Hopedale, one vote; the same at Litiz, Lancaster and Lebanon, one vote; the same at Philadelphia, York and Graceham, one vote; the same at New York, Brooklyn and on Staten Island, one vote; the same in the churches of Ohio, one vote; the same in the churches of Indiana and Illinois, one vote; and if new churches be formed, the Provincial Elders' Conference shall have power to associate the ministers of the same with one or the other of the above classes, as they may think proper.*

VII. *Finances.*—Every Provincial Synod shall elect a committee of three persons, who shall constitute an Advisory Board for the management of the secular affairs of the Sustentation Fund, in connection with the Provincial Elders' Conference.

2. In case of the resignation or death of any member of said committee, it shall have power to fill the vacancy until the next election.

3. It shall be the duty of said committee, in connection with the Provincial Elders' Conference, to hold monthly meetings, at which meetings a statement of the cash account shall be submitted by the Treasurer, and such part of the cash in hand as may be deemed advisable be securely invested.

4. At such meetings, the two bodies shall act jointly, and the resolutions adopted by a majority, with regard to investments, shall be binding upon the Provincial Elders' Conference.

5. The Provincial Elders' Conference shall, at no time, make any change in the investments of the Sustentation Fund, without first consulting the Advisory Committee.

6. A statement of the financial affairs of the Sustentation Fund and of the Church Boarding Schools, shall be presented to each Provincial Synod.

7. An abstract of the accounts of the Sustentation Fund shall be annually communicated to the Board of Elders and Trustees of the congregations entitled to representation in the Synod of the Province.

VIII. *Home Missions.*—1. The great objects of the Home

* The churches in North Carolina together have three votes.

Mission shall be to spread the Gospel, to win souls for Jesus, wherever he opens the door in our country, and to form societies and congregations in full communion with the Moravian Church.

2. The entire management of our Home Missions, including the appointment of Home Missionaries, and the expenditure and control of all funds appropriated in aid of the Home Mission cause by the Church, or contributed by societies or individuals, for general Home Mission purposes, shall be vested in the P. E. C.; provided always that the P. E. C. have the power to appoint visitors, outside of their own body, to the various Home Mission congregations.

3. Any number of persons, being under the care of a Home Missionary, appointed by the P. E. C., may, with the consent of that body, and under such rules and regulations as it shall prescribe, organize themselves into a Home Mission congregation, the full communicant members of which shall be considered individually full members of the Moravian Church; but no Home Mission congregation, as such, shall have the privilege or right of synodical representation.

5. When such a Home Mission congregation shall have been completely organized, and its members fully instructed and indoctrinated in the ways and principles of our Church, said Home Mission congregation may be constituted a regular Moravian or Brethren's church, in accordance with the rules and provisions laid down by the Provincial Synod; but no Home Mission congregation shall be constituted and admitted as a regular Moravian or Brethren's church, unless by a resolution of the Provincial Synod, and until such Home Mission congregation shall be fully able and willing to provide for the support of its Minister, and the necessities of its church establishment, without any fixed or regular aid out of the general funds of the Church.

5. No person shall be employed as a Missionary or Minister in any of our churches, unless the P. E. C. shall be fully satisfied with his qualifications for such office, including an acquaintance with the doctrines, principles and discipline of the Brethren's Church, and unless he shall have been a member of the same, either in

this country or elsewhere, for at least one year next preceding his appointment; always provided that the restriction as to time and membership shall not apply to regularly ordained Ministers and Licentiates presenting the proper credentials.

6. No Home Mission Society shall begin a Mission, or Station, unless authorized to do so by the P. E. C.; and in commencing a new, or continuing an old Mission, said Society shall provide for all the financial necessities of the same, the adequate support of the Home Missionary, and his traveling expenses.

7. In the appointment of Home Missionaries to such stations, or congregations, as are under the care of a Home Mission Society, the same rules shall obtain as in the appointment of Ministers generally, except that the Board of such Home Mission Societies shall have the right of veto, but not of nomination in the appointment of their Home Missionary or Missionaries.

8. Whenever a Home Mission Society is unable to continue the support of any Home Mission congregation under its charge, the P. E. C. shall not be bound either to continue the mission, or to provide for the support of its Minister, unless he be otherwise entitled to that support.

9. Whenever a Home Mission Society shall have undertaken to raise and provide the means necessary for the support of one or more Missionaries in the field, this Society shall then have the entire disposal of the means collected for this purpose; but no such Society shall have the right to interfere with the management or superintendence of the spiritual concerns of the Home Mission stations, or congregations, under its care, the right of superintending all spiritual affairs, as well as the appointment and oversight of all Ministers of the Province, being synodically exclusively vested in the P. E. C.

10. If brethren, with needful qualifications, be found, they shall be commissioned to visit new and destitute localities in our country, and be licensed to preach the Gospel and collect congregations, having their traveling expenses paid, but without depending for support upon the funds of the Church: the first places to be visited shall be those in which one or more Moravian families have settled.

11. The Ministers of all our congregations, when sending in their annual statistics, shall be instructed to furnish the Provincial Elders' Conference with the names and post office address of all the members who have moved out of their respective congregations to such places where no Moravian congregations exist, together with such other information as they may deem proper: a committee, consisting of one member from each State in which Moravian congregations are located, shall be charged with the special furtherance of the objects contemplated in the foregoing resolution, and the members of said committee and the Provincial Elders' Conference shall communicate to each other, from time to time, any information collected bearing on the subject.

IX. *Ministers.*—1. At his ordination as deacon or presbyter, every Minister shall be required to declare publicly, at the administration of the rite, his belief in the Holy Scriptures as the only rule of faith and conduct, and his adherence to the rules and regulations of the Moravian Church.*

2. Before regular candidates for the Ministry, or other brethren who desire to preach, statedly engage in the public ministration of the Gospel, they shall be licensed by the Provincial Elders' Conference, after having been duly examined by the same.

3. No Minister, or Home Missionary, who has been received from other churches, or otherwise received into the ministry upon a trial for one year, shall be entitled to any sustentational, or educational privileges, unless after a faithful service of six years' duration, to be computed from the day of his acceptance as a servant of the Church, nor shall either he or his family, in case of death, or resignation, or removal from office, prior to the expiration of said term, have claims upon the general funds of the Church.

4. The P. E. C. shall report to every Provincial Synod the names of all those Home Missionaries who are entitled to sustentational or educational privileges.

5. Each son, or daughter, of a Minister of our Church shall be entitled to the privilege of four years' gratuitous support and

* This is done by answering a short series of questions upon the points concerned.

education in our educational institutions, or to a yearly commutation in money of fifty dollars, during four succeeding years, to begin from the eleventh birth-day of such children—at the option of the parents.

6. The sustentational privileges of any widow of a deceased Minister shall cease as soon as she shall marry again, but the educational privileges of her children shall continue unaltered.

7. It shall be a rule for the Ministers of the Province to transmit to the Provincial Elders' Conference, during the first month of every year, a report of the state and history of their congregations in the year preceding.

X. *Churches.*—1. Every Brotherly Agreement, adopted by any congregation, shall contain the following clause:

"We hereby express our cordial assent to, and agree to be governed by, the enactments of the General Synod of the Moravian Church, and the Synod of the Province to which our congregation belongs, and to make our conduct as individuals, and our course as a congregation, conform to the principles set forth in the published Results of said Synods."

2. New churches shall not be organized by division of existing churches, or colonization from the same, without the express sanction of the Provincial Synod.

XI. *Discipline.*—Synod lays it down as a rule of discipline for all our congregations, that if any member of the Church wilfully and persistently abstains from participating in the Lord's Supper, or attending upon divine service, said member shall be excluded from church-fellowship.

XII. *The College.*—A pledge of office shall be required from all those who are engaged as Teachers and Professors in the Moravian College and Theological Seminary, and this pledge shall consist in the public answer to a series of questions on points of Christian doctrine and discipline.*

* At the last Provincial Synod the following modifications of the Provincial Constitution were adopted by a unanimous vote, and will be laid before the General Synod to meet in 1869, at Herrnhut, in Saxony. If sanctioned by that body, they will hereafter be carried out in the American Province, as occasion may require and the Provincial Synod see fit:

B. CONSTITUTION OF THE CONTINENTAL PROVINCE.

THE PROVINCIAL SYNOD.

Powers of the Provincial Synod.

The Provincial Synod of the Continental Province shall have power:

a. To fix the time and place of meeting for the next Provincial Synod.

b. To direct and examine all financial matters of the Province.

c. To direct and control all the educational concerns of the Province.

d. To regulate the organization of new churches, and to change the constitution of existing churches.

e. To direct the Home Mission work in the Province, and the work of the Diaspora.

f. To direct and control all church publications in the Province, subject to the established doctrine and liturgy.

g. To hear and redress complaints and grievances.

Organization of the Provincial Synod.

The President of the existing Unity's Elders' Conference shall open the Synod; but the Synod shall organize by electing its own President and other officers.

1. "The American Province may be divided into districts by the Provincial Synod, the number of which may be determined and the boundaries thereof altered or enlarged, from time to time, as the Provincial Synod may deem expedient."

2. "The Provincial Synod may organize District Synods in such districts, investing them with such powers, legislative and otherwise, and constituted of such members as the Provincial Synod may determine: provided that congregations shall always be entitled to lay representation in such District Synods, and every congregation to at least one lay delegate, and no District Synod shall exercise any authority, or do any act, which has not been authorized by the Provincial Synod, or which by the Constitution and Rules of the Unity exceeds the power of the Provincial Synod."

It is left to the Unity's Elders' Conference to decide whether the changes that may hereafter grow out of these enactments are, or are not, in harmony with the principles of the Unitas Fratrum.

Members of the Provincial Synod.

The following shall be members of the Continental Provincial Synod:

a. The members of the Unity's Elders' Conference.

b. The Bishops of the Moravian Church residing in the Province.

c. The delegates of the churches, of which each church-settlement having a population of eight hundred souls, or more, shall send two, as also the settlement in the midst of which the Synod may be held; but every other church-settlement or church shall send one.

d. The deputies of the Elders' Conference, each of which Conferences *must* be represented by one deputy.

e. The members of the Elders' Conference in the settlement in which the Synod is held, of whom, however, only one shall have a vote, as the representative of that Conference.

f. Delegates of other Provinces of the Unity, and such other brethren as the Unity's Elders' Conference, in its capacity of Provincial Conference, may invite, shall be advisory members, but have no vote.

THE PROVINCIAL ELDERS' CONFERENCE.

The Unity's Elders' Conference shall, at the same time, be the Provincial Elders' Conference of the Continental Province, and as such, responsible to the Synod of that Province; exercising in the Continental Province the same powers which the other Provincial Elders' Conference hold in their respective Provinces.

C. CONSTITUTION OF THE BRITISH PROVINCE.

THE PROVINCIAL SYNOD.

1. The Provincial Synod of the British Province shall have power:

a. To fix the time and place of meeting for the next Provincial Synod

b. To direct and examine all financial matters of the Province.

c. To direct and control all the educational concerns of the Province.

d. To regulate the organization of new churches, and to change the constitution of existing churches.

e. To direct the Home Mission work in the Province.

f. To direct and control all church publications in the Province, subject to the established doctrine and liturgy.

g. To hear and redress complaints and grievances.

h. To elect the Provincial Elders' Conference, which shall consist of three brethren; and two-thirds of the votes shall be necessary to a choice.

2. At the Provincial Synod of the British Province, the President of the Provincial Elders' Conference shall preside.

3. The following shall be members of the Provincial Synod:

a. The members of the Provincial Elders' Conference.

b. The Bishops in the Province.

c. The Advocatus and Secretarius Fratrum.

d. The Agent of the Foreign Missions.

e. Members of Elders' Conferences, and Ministers who can leave their place of residence without prejudice to the office they hold.

f. Delegates from the churches, each church having the right to choose one.

g, Members of the Unity's Elders' Conference, and the delegates of other Provinces, shall be advisory members, but without a vote.

THE PROVINCIAL ELDERS' CONFERENCE.

1. The Provincial Elders' Conference of this Province shall resign at each Provincial Synod, which shall elect a new board, the former members being re-eligible. One of the elected members shall be appointed President by the Unity's Elders' Conference.

2. The Provincial Elders' Conference shall be subordinate and responsible to the Unity's Elders' Conference.

3. In case of a vacancy occurring in the Provincial Elders' Conference, it shall be filled by the Unity's Elders' Conference, guided by the votes of the Ministers of the Province, together with a vote of each church-committee.

CHANGE OF CONSTITUTION.

No proposition affecting the constitution of the British Provincial Synod, or the Provincial Elders' Conference, shall be brought forward in a Provincial Synod, unless it has, three months previously, been communicated by its author to the Provincial Elders' Conference, and through them to the churches of the British Province.

SECTION III.—THE USE OF THE LOT.

As this subject refers particularly to the ecclesiastical government of the Church, a brief account of the principles upon which the use of the lot is based must be appended to the chapter on Constitution.

The use of the lot, in the Moravian Church, is neither a mysterious, theosophic appliance, nor an exclusive right and prerogative bestowed upon that particular communion, but a Scriptural act of faith, which any body of Christians may perform. We find, indeed, no express command given in the New Testament, nor even a direct promise, in regard to it. But Christ declares: "Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." (Mark xi. 24.) And, in the Acts of the Apostles, the following record occurs: "And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles." (Acts i. 23–26.) Upon this promise of Christ, and practice of the apostles, the use of the lot, in the Moravian Church, is founded. The Church believes that God *permits* it, as long as it is upheld by faith. As soon as a majority of Moravian Ministers and people declare that they no longer have confidence in this mode of determining the will of the Lord, it must necessarily be abolished. This essential condition of the use of the lot has been repeatedly recognized by the General Synod. Here follows the substance of the declaration of the last General Synod, in reference to this matter:

"The means by which our Lord and Saviour conducts His government in the Brethren's Church are no other than those by which He rules His universal Church; namely, His Holy Word, His Holy Spirit, who leads us into all truth, and the dispensations of His Providence, by which He determines the course of His Church, and of each individual, according to His own wisdom and

love. But if we are to be led by them, there is required on our part a heart obedient to the direction of His Word, an ear open to receive the instruction of His Spirit, and a watchful eye to mark the intimations which He gives us in the leadings of His Providence. The more these dispositions are wrought in our hearts through grace, the more securely shall we be able to follow His guidance. Such was the conviction of our forefathers, from the first establishment of our Union. Nevertheless, there were peculiar cases in which, deeply convinced of the insufficiency of their own insight into the things of God, and His government of His Church, and animated by an earnest desire to know the will of the Lord, and to be guided by Him alone, they had recourse to the lot, believing that our Saviour would not put their child-like confidence to shame (Mark xi. 24), but, in answer to their united prayers, would by this means reveal to them His gracious will. This use of the lot is not founded on any express command or promise in the Scriptures of the New Testament. We read, however, in the Acts of the Apostles, that the lot was used by them in the appointment of Matthias to the apostolic office. This example of the apostles determined the founders of the Ancient Moravian Church to refer to the lot the choice of their first three Elders, and the congregation of Herrnhut followed the same precedent, when, on May 20th, 1727, they chose, by lot, four brethren out of twelve proposed for the office of Elder. Afterwards the use of the lot was continued in the choice of Elders, and the sending out of Missionaries and other messengers of the Church. And not only in these cases, but in all affairs of importance, as the congregation of Herrnhut gradually expanded into the Unity of the Brethren, those who had the direction of it felt the necessity of being thus guided."

"We regard the lot with thankfulness, as a means granted to us for the time, by the Lord, for learning His mind, and acting under His direction, when He does not give us to know His will in any other way. Should filial confidence in this special guidance of our Lord become more and more weakened among us, it would be time to lay aside a usage, which must be devoid of blessing, as soon as it ceases to be grounded on the innermost conviction of the heart." (Synodal Results of 1857, § 41.)

The use of the lot, as it affects the whole Unity, takes place in the two following cases:

1. The election or appointment of bishops, as a general rule, is submitted to the lot, but exceptions may be made.

2. The election of a new member of the Unity's Elders' Conference, to fill a vacancy in that body, occurring in the interval between two General Synods, is always submitted to the lot.

Each Province has particular rules governing the use of the lot. Those for the American Province are the following:

1. When the members of the Provincial Elders' Conference, after deliberating on an appointment, are *fully* and *unanimously* convinced, that they desire, in sincere faith, for *themselves*, the direction of the Lord, through the lot, then they may ask the question by the lot, but such use of the lot shall be binding on the Provincial Elders' Conference only, and not on the person to whom the appointment is offered.

2. When a brother or sister receives an appointment from the Provincial Elders' Conference, and requires a *special lot* for his or her direction, he or she may ask the Provincial Elders' Conference, in writing, to have a special lot cast for himself or herself, and the directions given by the lot shall be absolutely binding upon that brother or sister.

3. When a brother or sister is desirous of having in his or her *private affairs* a decision by lot, the use of the lot shall be allowed, provided the Provincial Elders' Conference becomes satisfied that the applicant for its use is possessed of implicit faith and confidence, and will yield perfect obedience to and cheerful acquiescence in the Lord's will thus ascertained; and provided, further, that the matter concerning which the lot is requested, be of such a nature as to render its use proper in the estimation of the Provincial Elders' Conference.

These simple and explicit regulations set forth the limits within which the use of the lot is allowed in this Province, and imply that it is never to be employed by an individual, or by any ecclesiastical board or body, other than the Provincial Elders' Conference and the Provincial Synod.*

* The use of the lot in contracting marriages was abolished, as a rule,

many years ago. Much has been said and written on this subject by persons not acquainted with the true state of the case, and attempts have been made to cast ridicule upon the usage. This note is given in the way of an explanation of the same, as it really prevailed.

The fundamental principle underlying the employment of the lot, in the case of marriages, was a noble principle of devotedness to the service of Christ. The Brethren believed that the extension of His kingdom, through their agency, should not be hindered by any of the relations of this life, in accordance with what the Lord himself said, as recorded in Matthew xix. 29. They feared that early engagements would prevent young men from going forth, as messengers of the Gospel, to distant lands, or render a long abode in them irksome; they were, moreover, convinced that it was a matter of the utmost importance not only to enter the marriage state in the fear of God, but to secure partners in life who would, in the fullest sense, be helpmates to them while laboring in the Lord's vineyard. Therefore they had faith in Him that He would condescend to give them such wives as they needed, and as would approve themselves worthy handmaids of His. Besides, owing to the peculiar regulations of the settlements, young men and women had very little social intercourse. In this way, the lot came into use for contracting marriages in the case of Missionaries and Ministers, and gradually of all the members of the Church. But it was not employed in the manner so often set forth by ignorant writers. Men and women were not indiscriminately coupled, without their knowledge, and contrary to their wishes. The mode of proceeding was simply this: When a man wished to marry, *he proposed* a woman to the authorities of the Church, or, if he had no proposal to make, left it to them to suggest a woman. The authorities submitted the proposal to the decision of the lot, and if it was sanctioned, made the woman an offer of marriage in the name of the man, which offer she was at perfect liberty to reject, if she thought proper; for the lot bound the authorities to make the offer, but not the woman to accept it. If she refused, or if the proposal was negatived by the lot, the man made another, and the authorities never forced any woman upon him against his will.

So far, therefore, from ridiculing this usage, an intelligent mind, capable of appreciating the spirit which animated the early Brethren in this respect, will be filled with profound admiration at the faith which they displayed. When confidence in this mode of contracting marriages began to wane, the rule was abrogated. But while it continued, there were fewer *unhappy* marriages among the Brethren, than among the same number of people in any other denomination of Christians. This is a well known and abundantly substantiated fact.

CHAPTER IV.

DOCTRINE.

INTRODUCTION.

The Ancient Church of the Brethren had a regular Confession of Faith. It was revised and republished, between the years 1460 and 1658, thirty-four times, in Bohemian, Latin and German. The German edition, of 1533, was printed at Wittenberg, with an introduction by Dr. Martin Luther. It appeared in its most complete form in 1535, in Bohemian, and was presented to King Ferdinand. Afterwards this same edition was translated into Latin, and printed at Wittenberg, in 1538, again with an introduction by Luther.

The Renewed Church has no Confession of Faith, as such, that is, no document bearing this name. In the Continental Province, where adherence to a Confession is an essential condition of the ecclesiastical privileges which the Brethren enjoy, the Augsburg Confession, in its twenty-one articles, is acknowledged, "being the first and most generally received Confession of the Protestant Church, and containing a simple and clear enunciation of the articles of the Christian faith."* This acknowledgment, however, according to the declaration of the General Synod, does not bind the conscience of any member, much less is it of any weight in those Provinces of the Unity "where the Augsburg Confession has no other value than as being the creed of one (the Lutheran) among many churches enjoying equal rights and liberty."†

But although the Church has issued no Confession of Faith, as such, it has several works, bearing the authority of the General

*Synodal Results of 1857, § 94, p. 96. †Synodal Results of 1857, § 94, p. 96.

Synod, and setting forth the doctrines which it teaches. These are: "An Exposition of Christian Doctrine as taught in the Protestant Church of the United Brethren," by Bishop Spangenberg, Barby, 1779, translated into English by La Trobe, and published in 1784; "A Catechism for the Instruction of Youth in the Church of the United Brethren," various editions, German and English; "An Epitome of Christian Doctrine for the Instruction of Candidates for Confirmation;" and a chapter on Doctrine, in the "Synodal Results." "The Easter Morning Litany," moreover, contains a brief Confession of Faith, and is used, annually, in all Moravian Churches in Christian and heathen lands.

A Compendium of Doctrine is here given, compiled from the authorized publications of the Church, and in their very language, with references to the works from which the sentences are severally taken. Then follows the Easter Morning Litany.

A COMPENDIUM OF DOCTRINE.

I.—*Of the Standard of Doctrine.*

The Holy Scriptures, of the Old and New Testament, are and remain the only rule of our faith and practice. We revere them as the Word of God, which He spake to mankind, in time past by the prophets, and in these last days by His Son and His apostles, to instruct them in the way of salvation through faith in Christ Jesus.*

II.—*Of the Holy Trinity.*

We believe that God revealed himself to man, as Father, Son, and Holy Ghost. (Matt. xxviii. 19.)†

III.—*Of God the Father.*

The most exalted character we can give of the Father, is that He is the Father of our Lord Jesus Christ, (2 Cor. xi. 31; Eph. i. 3; 1 Peter i. 3;)‡ hence we hold the doctrine of the love of God, the

*Synodal Results of 1857, § 4, p. 6. †Catechism for Confirmation, Qusstion 4 ‡Spangenberg's Exposition, § 86, p. 140.

Father, who "has chosen us in Christ before the foundation of the world," and who "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."*

IV.—*Of God the Son.*

We hold the doctrine of the real Godhead and real manhood of Jesus Christ; that God, the Creator of all things, was manifested in the flesh, and has reconciled the world unto himself; that "He is before all things, and by Him all things consist."†

V.—*Of God the Holy Ghost.*

We hold the doctrine of the Holy Ghost and His gracious operations,‡ who proceedeth from the Father, and whom our Lord Jesus Christ sent after He went away, that He should abide with us forever;‖ and believe that it is He who works in us the knowledge of sin, faith in Jesus, and the witness that we are the children of God.§

VI.—*Of Total Depravity.*

We hold the doctrine of the total depravity of human nature; that there is no health in us; and that, since the fall, we have no power left to save ourselves.¶

VII.—*Of the Atonement.*

We hold the doctrine of the atonement and satisfaction of Jesus Christ for us; that He "was delivered for our offences, and was raised again for our justification;" and that in His merits alone we find forgiveness of sins and peace with God.**

*Synodal Results of 1857, § 6, p. 7. †Synodal Results of 1857, § 6, p. 7.
‡Synodal Results of 1857, § 6, p. 8. ‖Easter Morning Litany, p. xv.
§Synodal Results of 1857, § 6, p. 8. ¶Synodal Results of 1857, § 6, p. 7.
**Synodal Results of 1857, § 6, p. 7.

VIII.—*Of the New Birth.*

It has been the earnest desire of our Church, from the beginning, that each individual member of it should be led, in the school of the Holy Ghost, to a deep and thorough knowledge, not only of his sinfulness, but of his exposedness to condemnation before God, as the desert of sin; and so be brought to genuine repentance, and to the conviction of his need of a Saviour; whence will result, through living faith in Jesus, a thorough renewal of the inward man, consisting not in the mere laying aside of some sinful habits, but in an entire change of views and dispositions, and in a full surrender of the heart to the Lord.*

IX.—*Of Faith.*

Cordially to embrace that faithful saying, as worthy of all acceptation, that Jesus Christ came into the world to save sinners, and that for the sake of His blood and death, *our* sins are forgiven, and life and salvation imparted unto *us*—this is faith, the gift of God, coming not by our own reason and strength. We believe, that through faith we obtain righteousness and peace with God, for Christ's sake, and the sure hope of eternal life and happiness.†

X.—*Of Sanctification.*

We hold the doctrine of the fruits of faith, that it must show itself as an active principle, by a willing obedience to God's commandments, flowing from love and gratitude to God;‡ and believe that it is necessary for the pardoned sinner to maintain close and constant communion with our Saviour, according to His own words: "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me," (John xv. 4); that thus true sanctification of soul and body, and a transformation into the Saviour's image, are wrought within us, not legally, but evangelically; and that the work is cherished

* Synodal Results of 1857, § 8, p. 8 and 9. † Catechism for Confirmation, Questions 26, 27 and 28. ‡ Synodal Results of 1857, § 6, p. 8.

in humility, and maintained and ripened more and more for the perfect state, by a constant looking unto Jesus, and to all the merits of His holy life.*

XI.—*Of Jesus Christ as the Centre of Doctrine.*

In conformity with these fundamental articles of our faith, the great theme of our preaching is Jesus Christ, our Saviour, He who says of the Scriptures: "they are they which testify of me"—"in whom all the promises of God are yea and amen"—in whom we have the grace of the Son, the love of the Father, and the communion of the Holy Ghost. The word of the cross—that is, the testimony of His voluntary offering of himself to suffer and to die, and of the treasures of grace purchased thereby—is the beginning, middle and end of our ministry, and to proclaim the Lord's death we regard as the main calling of the Brethren's Church. We point to Him as "made of God unto us wisdom, and righteousness, and sanctification, and redemption." Hence we maintain, that while the law of God is given us for the knowledge of sin, we are led to true contrition of spirit by the testimony which the Holy Ghost bears, more especially to our want of faith in Jesus, and our indifference to the Saviour, who hung upon the cross for us. (John xvi. 8 and 9; Acts ix. 5.) The contemplation of His agonizing death shows us the merited curse and condemnation under which we lie by nature, but, at the same time, reveals the sole ground of justification before God, reconciliation with Him, and deliverance from the power of death, and from our vain conversation, so that the conscience is "purged from dead works to serve the living God."†

XII.—*Of Christian Life.*

Our great and only Master comprises the whole doctrine of Christian morality, according to the inmost spirit, in the commandment of love to God, and to our neighbor. After His example, and that of His apostles, we will be careful to remind

*Synodal Results of 1857, § 8, p. 9. †Synodal Results of 1857, § 7, p. 8.

one another of all those Christian virtues which flow therefrom, and which adorn the character of a true child of God. We will especially enforce the importance of strict conscientiousness in our whole conduct, and raise a warning voice against every species of vice and immorality. Yet all our warnings and exhortations must not only have reference to Jesus, as our all-perfect example, but be in close accordance with the doctrine of faith, insisting, according to our Lord's direction, that the tree must first be made good, in order that it may bring forth good fruit.*

XIII.—*Of the Church.*

The souls dispersed in all the world, who adhere to Christ by faith, who are partakers of the Holy Ghost, and worship the Father in spirit and in truth, are the body of Christ, the house of God, the flock of the Good Shepherd †—the holy, universal Christian Church.‡

XIV.—*Of Baptism.*

We first receive a pledge of the forgiveness of sins, and of the grace of God in Christ Jesus, in the sacrament of Holy Baptism, for baptism is a washing and cleansing from sin by the blood of Jesus Christ, who loved the Church, and gave himself for it, that He might sanctify and cleanse it with the washing of water by the Word.‖ (Ephes. v. 25 and 26.)

XV.—*Of the Baptism of Infants.*

Inasmuch as our children, by their birth in the Christian Church, are called by the Lord to participate in the blessings of the Gospel Dispensation (1 Cor. vii. 14), and Christ himself blessed little children, and declared that of such was the kingdom of heaven, we consider it to be the duty of parents to bring their infants to be baptized;§ and believe that a child, too, may

* Synodal Results of 1857, § 9, p. 10. † Spangenberg's Exposition, § 254, p. 441. ‡ Easter Morning Litany, p. xv. ‖ Catechism for Confirmation, Question 33 and 34. § Synodal Results of 1857, § 19.

experience what Paul says: "According to His mercy God saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ, our Saviour." (Titus iii. 5 and 6.)*

XVI.—*Of the Lord's Supper.*

The promise of the forgiveness of sins and of the grace of God is renewed and sealed to us, in the sacrament of the Lord's Supper—which is a memorial of His death, instituted by Christ himself, wherein, while jointly eating of the blessed bread and drinking of the blessed cup, we receive the body and blood of our Lord Jesus Christ, as a pledge of the forgiveness of sins, of life, and eternal happiness.† (1 Cor. xi. 26, x. 16.) That is, whenever this Holy Supper is taken according to the mind of Jesus Christ, the enjoyment of the bread and wine is connected with the enjoyment of the body and blood of Jesus, in a manner incomprehensible to us, and therefore inexpressible.‡

XVII.—*Of the Final Condition of Mankind in Eternity.*

The wicked, condemned by Christ, the righteous Judge, shall suffer everlasting punishment in hell; but the righteous shall see God, and be forever with the Lord, in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore. (Matt. xxv. 34, 41, 46; 1 Thes, iv. 17.||

THE EASTER MORNING LITANY.

MINISTER.—I believe in the One only God, Father, Son, and Holy Ghost, who created all things by Jesus Christ, and was in Christ, reconciling the world unto himself.

I believe in God, the Father of our Lord Jesus Christ, who hath chosen us in Him before the foundation of the world;

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son;

* Spangenberg's Exposition, § 141. † Catechism for Confirmation, Question 37 and 38. ‡ Spangenberg's Exposition, § 146 p. 245. || Catechism for Confirmation, Question 41.

Who hath blessed us with all spiritual blessings in heavenly places in Christ;

Who hath made us meet to be partakers of the inheritance of the saints in light: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved.

CONGREGATION.—*This I verily believe.*

We thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in Thy sight.

Father, glorify Thy name.

MIN. AND CONG.—*Our Father, which art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done in earth, as it is in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil: for Thine is the kingdom, and the power, and the glory, for ever and ever: Amen.*

MIN.—I believe in the name of the only begotten Son of God, by whom are all things, and we through Him;

I believe that He was made flesh, and dwelled among us, and took on Him the form of a servant;

By the overshadowing of the Holy Ghost, was conceived of the Virgin Mary; as the children are partakers of flesh and blood, He also himself likewise took part of the same; was born of a woman;

And being found in fashion as a man, was tempted in all points like as we are, yet without sin:

For He is the Lord, the Messenger of the covenant, whom we delight in. The Lord and His Spirit hath sent Him to proclaim the acceptable year of the Lord:

He spoke that which He did know, and testified that which He had seen: as many as received Him, to them gave He the power to become the sons of God.

Behold the Lamb of God, which taketh away the sins of the world;

Suffered under Pontius Pilate, was crucified, dead, and buried;

The third day arose again from the dead, and with Him many bodies of the saints which slept;

Ascended into heaven, and sitteth on the throne of the Father, whence He will come, in like manner as He was seen going into heaven.

CONG.—Amen, come, Lord Jesus; come, we implore Thee:
With longing hearts we now are waiting for Thee;
Come soon, O come.

The Lord will descend from heaven with a shout, with the voice of the archangel, and with the trump of God, to judge both the quick and the dead.

This is my Lord, who redeemed me, a lost and undone human creature, purchased and gained me from sin, from death, and from the power of the devil;

Not with gold or silver, but with His holy precious blood, and with His innocent suffering and dying;

To the end that I should be His own, and in His kingdom live under Him and serve Him, in eternal righteousness, innocence, and happiness;

So as He, being risen from the dead, liveth and reigneth, world without end.

CONG.—*This I most certainly believe.*

I believe in the Holy Ghost, who proceedeth from the Father, and whom our Lord Jesus Christ sent, after He went away, that He should abide with us forever;

That He should comfort us, as a mother comforteth her children;

That He should help our infirmities, and make intercession for us with groanings which cannot be uttered;

That He should bear witness with our spirit, that we are the children of God, and teach us to cry, Abba, Father:

That He should shed abroad in our hearts the love of God, and make our bodies His holy temple:

And that He should work all in all, dividing to every man severally as He will.

To Him be glory in the Church, which is in Christ Jesus, the holy, universal Christian Church, in the communion of saints, at all times, and from eternity to eternity.

CONG.—*Amen.*

I believe that, by my own reason and strength, I cannot believe in Jesus Christ my Lord, or come to Him;

But that the Holy Ghost calleth me by the Gospel, enlighteneth me with His gifts, sanctifieth and preserveth me in the true faith;

Even as He calleth, gathereth, enlighteneth, and sanctifieth the whole Church on earth, which He keepeth by Jesus Christ in the only true faith:

In which Christian Church, God forgiveth me and every believer all sin daily and abundantly.

CONG.—*This I assuredly believe.*

I believe, that by holy baptism I am embodied as a member of the Church of Christ, which He hath loved, and for which He gave himself, that He might sanctify and cleanse it with the washing of water by the word.

CONG.—*Amen.*

In this communion of saints my faith is placed upon my Lord and Saviour Jesus Christ, who died for us, and shed His blood on the cross for the remission of sins, and who hath granted unto me His body and blood in the Lord's Supper, as a pledge of grace; as the Scripture saith, our Lord Jesus Christ, the same night in which He was betrayed, took bread: and when He had given thanks, He brake it, and gave it to His disciples, and said, Take, eat: this is my body which is given for you; this do in remembrance of me. After the same manner also, our Lord Jesus Christ, when He had supped, took the cup, gave thanks, and gave it to them, saying, Drink ye all of it: this is my blood, the blood of the New Testament, which is shed for you, and for many, for the remission of sins. This do ye, as oft as ye drink it, in remembrance of me.

CONG.—*Amen.*

I have a desire to depart, and be with Christ, which is far better; I shall never taste death; yea, I shall attain unto the resur-

rection of the dead: for the body which I shall put off, this grain of corruptibility, shall put on incorruption; my flesh shall rest in hope.

And the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, shall also quicken these our mortal bodies, if so be that the Spirit of God hath dwelled in them.

CONG.—*Amen.*

We poor sinners pray,
Hear us, gracious Lord and God;

And keep us in everlasting fellowship with our brethren, and with our sisters, who have entered into the joy of their Lord;

Also with the servants and handmaids of our Church, whom Thou hast called home in the past year, and with the whole Church triumphant; and let us rest together in Thy presence from our labors.

CONG.—*Amen.*

They are at rest in lasting bliss,
Beholding Christ our Saviour:
Our humble expectation is
To live with Him forever.

Glory be to Him who is the Resurrection and the life; He was dead, and behold, He is alive for evermore; and he that believeth in Him, though he were dead, yet shall he live.

Glory be to Him in the Church which waiteth for Him, and in that which is around Him, for ever and ever.

CONG.—*Amen.*

Grant us to lean unshaken
Upon Thy faithfulness,
Until we hence are taken
To see Thee face to face.

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all.

CONG.—*Amen.*

CHAPTER V.

MINISTRY.

The orders in the Ministry of the United Brethren's Church are derived from the Ancient Unitas Fratrum, and are those of *Bishops, Presbyters* and *Deacons.*

1. *Bishops.*—The episcopal succession, which was secured in the manner set forth in the first chapter, is prized by the Church as a valuable inheritance, as one of the principal links which connect the former and the present Unity, and as the historic form of its organic life. But the prerogatives of the episcopal office, as it now exists, are different from those formerly connected with it. In the Ancient Church, the government was vested, ex officio, in the bishops. This is not the case now. The Renewed Church had adopted a form of government before the episcopate was transferred to it, and when the transfer took place no change was made in that form.

The General Synod has established the following principles:

1. "Our episcopacy, in itself, gives to the individual who holds it no title to a share in the government of the Brethren's Church, or of any individual congregation.

2. "No bishop is, as such, subordinate to another.

3. "A bishop has no diocese committed to his jurisdiction.

4. "A bishop, like every other servant of the Unity, must receive a special appointment to any office which he holds, from the Synod, or the Unity's Elders' Conference, or a Provincial Elders' Conference.

5. "Ordination to the different church-degrees can be performed only by virtue of an express commission from the abovementioned authorities."

The prerogatives belonging to the bishops, in virtue of their office, are:

1. They only can ordain to the three orders in the ministry.

2. They have a seat and vote in the General Synod.

3. They have a seat and vote in the Provincial Synods of the respective Provinces in which they reside.

At the same time, however, bishops are almost invariably, by election or appointment, connected with the government of the Church, both in the Provinces and in the Unity at large. The President of the Unity's Elders' Conference, with only two exceptions, has always been a bishop; and the Presidents of the Provincial Elders' Conferences generally belong to the same order.

Bishops are elected by the General Synod, or appointed by the Unity's Elders' Conference. In either case, the lot, as a general rule, is used. The American Province, however, has the right to nominate its bishops, which is done by the Provincial Synod; but the appointment rests with the General Synod, or Unity's Elders' Conference.

II. *Presbyters.*—When deacons, after serving one or two years, have approved themselves worthy Ministers of Christ and His Church, and have charge of a congregation, or are appointed to preside over any distinct branch of service in the Brethren's Church, they are ordained presbyters.

III. *Deacons.*—The degree of deacon is conferred upon candidates for the ministry, when they first enter the service of the Church; and this ordination qualifies them for administering the sacraments.

The "Synodal Results" of 1857 contain the following sentiment respecting ordination to these three orders:

"As every ordination is accompanied by the believing prayers of the assembled congregation, to the Head of the Church, and by the laying on of hands, in the name of the Father, the Son, and the Holy Ghost, we consider it a means of conveying a special divine blessing to those who receive the important charge, to feed the Church of God, which He has purchased with His own blood."

Candidates for the Ministry.—In the American Province, such young men as have finished their studies in the Theological Seminary, and passed the examinations which are held, semi-annually, in this institution, become candidates for the Ministry, and are, after a time, licensed to preach. They generally enter the Church Boarding School at Nazareth, as teachers, and remain there until they receive appointments as Ministers.

In the other Provinces of the Unity, candidates for the Ministry are usually received into *the class of acolythe*, which has been derived from the Ancient Brethren's Church. Into the same class many of the instructors of youth, female elders, and superintendents of Widows' and Sisters' Houses, wives of Missionaries and of Ministers are admitted. The reception takes place in the presence of the Unity's Elders' Conference, or of a Provincial Elders' Conference, the persons received giving their right hands to the Elders, as a pledge of their desire to be faithful in the service of the Church. This custom is occasionally observed in the American Province.

Here follows the episcopal succession, from the beginning of the Ancient Unitas Fratrum to the present time. Stephen, Bishop of the Waldenses, and his colleague, transferred the succession to the Ancient Church, in the year 1467, consecrating the first three bishops of the list below. Daniel Jablonsky and Christian Sitkovius, the survivors of the line, transferred the succession to the Renewed Church, in the year 1735, consecrating David Nitschman, the first bishop of the present Unity. It will be seen from this list, that the Moravian is the oldest Protestant Episcopal Church. In the year 1749, the Parliament of Great Britain passed an act to encourage the Brethren to settle in North America, and acknowledged them as an Episcopal Church.

THE EPISCOPAL SUCCESSION OF THE UNITAS FRATRUM, FROM 1467 TO 1868.

No.	Year of Consecration.	BISHOPS.	PROVINCES
		ANCIENT CHURCH.	
1	1467	Michael Bradacius	Moravian-Bohemian
2	"	A Waldensian Pastor	" "
3	"	A Roman Catholic Priest	" "
4	"	Matthias of Kunwalde	" "
5	"	Procop of Hradeck	" "
6	1499	Thomas of Przelautsch	" "
7	"	Elias of Krzizanow	" "
8	1503	Luke of Prague	" "
9	"	Ambrose of Skutsch	" "
10	1506	Wenzel	" "
11	"	Daniel	" "
12	1516	Martin Skoda	" "
13	1529	Wenzel Albus	" "
14	"	Andrew Cyclov	" "
15	"	John Horn	" "
16	1532	Benedict Bavorin	" "
17	"	Veit Michalek	" "
18	"	John Augusta	" "
19	1537	Martin Michalek	" "
20	"	Matthias Sion	" "
21	1550	John Czerny	" "
22	"	Matthias	" "
23	"	Paul Paulin	" "
24	1553	Matthias Czervenka	" "
25	1557	George Israel	Polish.
26	"	John Blahoslav	Moravian-Bohemian
27	1571	Andrew Stephani	" "
28	"	Jan Caleph	" "
29	"	Jan Lorenz	Polish.
30	1577	Zacharias of Leitomischl	Moravian-Bohemian
31	"	John Aeneas	" "
32	1587	John Abdias	" "
33	"	Simon Theophilus Turnovsky	Polish.
34	1589	John Ephraim	Moravian-Bohemian
35	"	Paul Jessen	" "
36	1594	Jacob Narciss	" "
37	"	Jan Niemczansky	" "
38	1599	Samuel Sussitzky	" "
39	"	Zacharias Ariston	" "
40	1601	Bartholomew Niemczansky	" "
41	"	Jan Lanetsch	" "
42	1606	Jan Cruciger	" "
43	1608	Martin Gratian Gertich	Polish.
44	"	Matthias Rybinsky	"

No.	Year of Consecration.	BISHOPS.	PROVINCES
45	1609	Matthias Koneczny	Moravian-Bohemian
46	1611	Matthias Cyrus	" "
47	1612	John Turnovsky	Polish.
48	"	Gregory Erastus	Moravian-Bohemian.
49	1618	John Cyrill	" "
50	1627	Daniel Micolajivsky	Polish.
51	1629	Paul Paliurus	"
52	1632	Lawrence Justin	Moravian-Bohemian
53	"	Matthias Procop	" "
54	"	John Amos Comenius	" "
55	"	Paul Fadricius	Polish.
56	1633	Martin Ormisky	"
57	"	John Rybinsky	"
58	1644	Martin Gertich, Jr	"
59	"	John Buettner	"
60	1662	Nicholas Gertich	"
61	"	Peter Jablonsky	"
62	1673	Adam Samuel Hartman	"
63	1676	John Zugehoer	"
64	1692	Joachim Gulich	"
65	1699	John Jacobides	"
66	"	Daniel Ernst Jablonsky	"
67	1709	Solomon Opitz	"
68	1712	David Cassius	"
69	1725	Paul Cassius	"
70	1734	Christian Sitkoy	"
		RENEWED CHURCH.	
71	1735	David Nitschmann	American.
72	1737	Lewis Count de Zinzendorf	Continental.
73	1740	Polycarp Mueller	"
74	1741	John Nitschmann, Sr	American.
75	1743	Frederick Baron de Wattewille	Continental.
76	1744	Martin Dober	"
77	1745	Augustus G. Spangenberg	American.
78	1746	David Nitschmann, Jr	Continental.
79	"	Frederick W. Neisser	"
80	"	Christian F. Steinhofer	"
81	"	J. Frederick Camerhof	American.
82	1747	John Baron de Wattewille	Continental.
83	"	Leonard Dober	"
84	"	Anthony A. Vieroth	"
85	1748	Frederick Martin	West Indies.
86	"	Peter Boehler	American.
87	1750	George Waiblinger	Continental.
88	1751	Matthew Hehl	American.
89	1754	John Gambold	British.
90	1756	Andrew Grasman	Continental.
91	1758	John Nitschmann	"

No.	Year of Consecration.	BISHOPS.	PROVINCES.
92	1758	Nathaniel Seidel	American.
93	1770	Martin Mack	West Indies.
94	1773	Martin Graf	American.
95	1775	John F. Reichel	Continental.
96	"	Paul E. Layritz	"
97	"	P. Henry Molther	"
98	1782	Henry de Brueningk	"
99	"	Godfrey Clemens	"
100	"	Jeremiah Risler	"
101	1783	George Tranecker	British.
102	1784	John Etwein	American.
103	1785	John Schaukirch	West Indies.
104	1786	Benjamin G. Mueller	Continental.
105	1789	Christian Gregor	"
106	"	Samuel Liebisch	"
107	"	Charles Duvernoy	"
108	"	Benjamin Rothe	"
109	1790	John A. Huebner	American.
110	"	John D. Koehler	"
111	1801	Thomas Moore	British.
112	"	Christian Dober	Continental.
113	"	Samuel T. Benade	British.
114	"	Gotthold Reichel	American.
115	1802	George H. Loskiel	"
116	1808	John G. Cunow	Continental.
117	"	Herman Richter	"
118	1811	John Herbst	American.
119	1814	William Fabricus	Continental.
120	"	Charles G. Hueffel	American.
121	"	Charles A. Baumeister	Continental.
122	"	John Baptiste de Albertini	"
123	1815	Jacob Van Vleck	American.
124	1818	George M. Schneider	Continental.
125	"	F. William Foster	British.
126	"	Benjamin Reichel	Continental.
127	1822	Andrew Benade	American.
128	1825	John Wied	Continental.
129	"	Lewis Fabricur	"
130	"	Peter F. Curie	"
131	"	John Holmes	British.
132	1827	John D. Anders	American.
133	1835	Frederick L. Koelbing	Continental.
134	"	John C. Bechler	American.
135	1836	Charles A. Pohlman	British.
136	"	H. Peter Halbeck	South Africa.
137	"	Jacob Levin Reichel	Continental.
138	"	Daniel F. Gambs	"
139	"	William Henry Van Vleck	American.
140	"	John King Martyn	British.

No.	Year of Consecration.	BISHOPS.	PROVINCES.
141	1836	John Ellis	Wess Indies.
142	1843	John M. Nitschman	Continental.
143	"	Christian C. Ultsch	"
144	"	John Stengaerd	"
145	1844	William Wisdom Essex	British.
146	1845	Peter Wolle	American.
147	1846	John G. Herman	"
148	"	Benjamin Seifferth	British.
149	1848	Christian W. Matthiesen	Continental.
150	1852	F. Joachim Nielsen	"
151	"	John Rogers	British.
152	1853	John C. Breutel	Continental.
153	"	Henry T Dober	"
154	"	George Wall Westerby	West Indies.
155	1854	John Christian Jacobson	American.
156	1857	Godfrey Andrew Cunow	Continental.
157	"	William Edwards	British.
158	"	Charles William Jahn	Continental.
159	"	Henry Rudolph Wullschlaegel	"
160	1858	Samuel Reinke	American.
161	1860	George F. Bahnson	"
162	1862	Ernst F. Reichel	Continental.
163	"	Ernst W. Croeger	"
164	"	James Latrobe	British.
165	1864	David Bigler	American.
166	"	Henry A. Shultz	"
167	1865	Gustavus T. Tietzen	Continental.

CHAPTER VI.

WORSHIP.

THE manner of worship, in all essential points, is uniform throughout the Provinces of the Unity and the Foreign Missions. It is based upon a Ritual, of which an abstract is given below, and which may be found at length in the first part of the "Liturgy and Hymns for the use of the Protestant Church of the United Brethren or Unitas Fratrum," and upon certain peculiar services of the Church, to be described in this chapter.

DAYS AND SEASONS.

The Lord's Day is of divine appointment, and its solemn observance, as a day of rest and worship, absolutely binding. It is particularly, but not exclusively, set apart for the ministrations of the Word and Sacraments.

Services in the Week.—Public services of various kinds are held on week-day evenings. In the Continental Province, and in some of the churches of the British, these services take place every evening in the week throughout the entire year.

Church Seasons.—The seasons and festivals of the ecclesiastical year are observed, namely: Advent, Christmas, Epiphany, Lent, the Passion Week, Easter, Ascension-day, Whitsuntide, and Trinity Sunday.

Memorial Days.—Besides these seasons and festivals, the Church has what are called "Memorial Days," being the anniversaries of certain of the most important events in its early history. They are the following: January 19th, commencement

of the Mission among the heathen in Greenland, in the year 1733; March 1st, beginning of the Church of the Brethren, in the year 1457; May 12th, laying of the foundation-stone for the first church-edifice at Herrnhut, in the year 1724, and agreement to the first Statutes of the congregation in the year 1727; June 17th, beginning of the building of Herrnhut by the immigrants from Moravia, in the year 1722; July 6th, martyrdom of John Huss, in the year 1415; August 13th, extraordinarily blessed celebration of the Holy Communion, in the parish-church at Berthelsdorf, in the year 1727, whereby the new covenant of love and peace between the members of the congregation, entered into by the signing of the Statutes, on May 12th, was sealed, and a remarkable baptism of the Spirit granted; September 16th, the abolition of the office of Chief Elder in the Church by the Synodical Conference assembled at London, in the year 1741, a memorial day particularly for the ministers and other servants of the Brethren's Unity; November 13th, powerful experience in the Brethren's Unity, on the occasion of making known the abolition of this office, that *Jesus* only is the Chief Shepherd and Head of the Church.

These Memorial Days are generally noticed in the public services of the evening, or of the Lord's Day next following. In many churches, however, the 13th of August and the 13th of November are celebrated as solemn festivals. As a general thing, each church also observes the Anniversary Day of its organization, and this celebration is denominated its "Congregation Festival."

THE RITUAL.

The Church Litany.

The public services of the Lord's Day begin with the Litany, which is used, in several languages, in all the churches of the Unity, including those of the Foreign Mission Field. In the Continental Province, a separate meeting is held at nine o'clock

in the morning, when the prayers of the Litany are read; in the American Province, the Litany is generally prayed in connection with the morning service, as follows:

* Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Christ, hear us.

Lord, Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty; (Ex. xxxiv. 6, 7.)

Incline Thine ear and hear; for we do not present our supplications before Thee for our righteousnesses, but for Thy great mercies. (Daniel ix. 18.)

Lord God, our FATHER which art in heaven,

Hallowed be Thy name; Thy kingdom come; Thy will be done in earth, as it is in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil: for Thine is the kingdom, and the power, and the glory, for ever and ever: Amen.

Lord God, SON, thou Saviour of the world,
Be gracious unto us.
Lord God, HOLY GHOST,
Abide with us forever.

Most holy blessed TRINITY,
We praise Thee to eternity.

Thou LAMB once slain, our God and Lord,
To needy prayers Thine ear afford,
And on us all have mercy.

From coldness to Thy merits and death,
From error and misunderstanding,
From the loss of our glory in Thee,
From the unhappy desire of becoming great,

* In all the forms of Ritual given in this chapter, the lines in italics are responses on the part of the congregation.

From self-complacency,
From untimely projects,
From needless perplexity,
From the murdering spirit and devices of Satan,
From the influence of the spirit of this world,
From hypocrisy and fanaticism,
From the deceitfulness of sin,
From all sin,

Preserve us, gracious Lord and God.

By all the merits of Thy life,
By Thy human birth and circumcision,
By Thy obedience, diligence, and faithfulness,
By Thy humility, meekness, and patience,
By Thy extreme poverty,
By Thy holy baptism,
By Thy watching, fasting, and temptations,
By Thy griefs and sorrows,
By Thy prayers and tears,
By Thy having been despised and rejected,

Bless and comfort us, gracious Lord and God.

By Thine agony and bloody sweat,
By Thy bonds and scourgings,
By Thy crown of thorns,
By Thy cross and passion,
By Thy sacred wounds and precious blood,
By Thy dying words,
By Thy atoning death,
By Thy rest in the grave,
By Thy glorious resurrection and ascension,
By Thy sitting at the right hand of God,
By Thy sending the Holy Ghost,
By Thy prevailing intercession,
By the holy sacraments,
By Thy divine presence, (Matt. xxviii. 20.)
By Thy coming again to Thy Church on earth, or our being called home to Thee,

Bless and comfort us, gracious Lord and God.

We humbly pray with one accord,
Remember us, most gracious Lord;
Think on Thy sufferings, wounds, and cross,
And how by death Thou savedst us;
For this is all our hope and plea,
In time and in eternity.

We poor sinners pray:
Hear us, gracious Lord and God.

Rule and lead Thy holy Christian Church;

Increase the knowledge of the mystery of Christ, and diminish misapprehensions;

Make the word of the cross universal among those who are called by Thy name;

Unite all the children of God in one spirit; (John xi. 52.)

Abide their only Shepherd, High-priest and Saviour;

Send faithful laborers into Thy harvest; (Matt. ix. 38.)

Give spirit and power to preach Thy word;

Preserve unto us the word of reconciliation till the end of days:

And through the Holy Ghost, daily glorify the merits of Thy life, sufferings, and death:

Hear us, gracious Lord and God.

Prevent or destroy all designs and schemes of Satan, and defend us against his accusation; (Rev. xii. 10.)

For the sake of that peace which we have with Thee, may we, as much as lieth in us, live peaceably with all men; (Romans xii. 18.)

Grant us to bless them that curse us, and do good to them that hate us; (Matt. v. 44.)

Have mercy upon our slanderers and persecutors, and lay not this sin to their charge; (Acts vii. 60.)

Hinder all schisms and offences;

Put far from Thy people all deceivers and seducers;

Bring back those who have erred, or have been seduced:

Grant love and unity to all our congregations:

Hear us, gracious Lord and God.

Thou Light and Desire of all nations; (Matt. iv. 16; Hag. ii. 7.)

Watch over Thy messengers both by land and sea;

Prosper the endeavors of all Thy servants, to spread Thy gospel among heathen nations;

Accompany the word of their testimony concerning Thy atonement with demonstration of the Spirit and of power; (1 Cor. ii. 4.)

Bless our and all other Christian congregations gathered from among the heathen;

Keep them as the apple of thine eye; (Deut. xxxii. 10.)

Have mercy on Thy ancient covenant people, the Jews; deliver them from their blindness; (Rom. xi. 25, 26.)

And bring all nations to the saving knowledge of Thee:

Hear us, gracious Lord and God.

O praise the Lord, all ye heathen;
PRAISE HIM, ALL YE NATIONS.

Give to Thy people open doors to preach the Gospel, and set them to Thy praise on earth; (Rev. iii. 8.)

Grant to all Bishops and Ministers of the Church soundness of doctrine and holiness of life, and preserve them therein; (Titus i. 7; ii. 1.)

Help all elders to rule well, especially those who labor in the Word and doctrine; that they may feed Thy Church, which Thou hast purchased with Thine own blood: (1 Tim. v. 17; Acts xx. 28.)

Hear us, gracious Lord and God.

Watch graciously over all governments, and hear our intercessions for them; (1 Tim. ii. 1, 2.)

Grant and preserve unto them thoughts of peace and concord;

We beseech Thee especially, to pour down Thy blessings in a plentiful manner upon the President of the United States, and the Governors of the individual States of the Union; upon both Houses of Congress, and the respective State Legislatures, whenever assembled. Direct and prosper all their councils and undertakings to the promotion of Thy glory, the propagation of the Gospel, and the safety and welfare of this country.

Guide and protect the magistrates of the land wherein we dwell, and all that are put in authority; and grant us to lead under them a quiet and peaceable life, in all godliness and honesty: (1 Tim. ii. 2.)

Hear us, gracious Lord and God.

Teach us to submit ourselves to every ordinance of man for Thy sake; and to seek the peace of the places where we dwell: (1 Pet. ii. 13; Jer. xxix. 7.)

Grant them blessing and prosperity;

Prevent war, and the effusion of human blood;

Preserve the land from distress by fire and water, hail and tempest, plague, pestilence and famine;

Let the earth be like a field which the Lord blesseth;

Give peace and salvation, O God, to this land, and to all that dwell therein:

Hear us, gracious Lord and God.

TO BE PRAYED IN THE TIME OF WAR.

[Grant, O Lord, unto the President of the United States, in these times of danger, Thy gracious counsel, that in all things he may approve himself the father of the people;

Be Thou the gracious Protector of these States, and of our fellow-citizens in all parts of the world;

Turn the hearts of our enemies; defeat every evil design against us; and continue to show Thy tender mercy unto these United States, as Thou hast done in the days past;

Cause us to bow down before Thee, to confess our sins, and to acknowledge, with contrite hearts, that it is of Thy mercies that we are not consumed; (Lam. iii. 22.)

Stop, in Thy tender mercy, the effusion of human blood, and make discord and wars to cease;

To this end, put into the hearts of the rulers of the nations thoughts of peace, that we may see it soon established, to the glory of Thy name:

Hear us, gracious Lord and God.]

Promote, we pray, Thy servants' good,
Redeemed with Thy most precious blood:
Among Thy saints make us ascend
To glory that shall never end:
O Lord, have mercy on us all,
Have mercy on us when we call:
Lord, we have put our trust in Thee,
Confounded let us never be: Amen.

Supply, O Lord, we pray Thee, all the wants of Thy Church;

Let all things be conducted among us in such a manner that we provide things honest, not only in the sight of the Lord, but also in the sight of men; (2 Cor. viii. 21.)

Bless the sweat of the brow, and faithfulness in business;

Let none entangle himself with the affairs of this life; (2 Tim. ii. 4.)

But may all our labor of body and mind be hallowed unto Thee:

Hear us, gracious Lord and God.

O thou Preserver of men; (Job vii. 20.)

Send help to all that are in distress or danger;

Strengthen and uphold those who suffer bonds and persecution for the sake of the Gospel; (Heb. xiii. 3.)

Defend and provide for fatherless children and widows, and all who are desolate and oppressed; (Psalms lxviii. 5.)

Be the support of the aged; (Is. xlvi. 4.)

Make the bed of the sick, and, in the midst of suffering, let them feel that Thou lovest them; (Ps. xli. 3.)

And when Thou takest away men's breath, that they die, then remember that Thou hast died, not for our sins only, but also for the sins of the whole world; (1 John ii. 2; Rom. v. 18.)

Hear us, gracious Lord and God.

O Lord, thou who art over all, God blessed for ever; (Rom. ix. 5.)

Be the Saviour of all men; (1 Tim. iv. 10.)

Yea, have mercy on Thy whole creation; (Rom. viii, 19, 22.)

For Thou camest, by thyself to reconcile all things unto God, whether things in earth, or things in heaven: (Col. i. 20; Eph. ii. 16.)

Hear us, gracious Lord and God.

Thou Saviour of Thy body, the Church ; (Eph. v. 23.)

Bless, sanctify, and preserve every member, through the truth : (John xvii. 17.)

Grant that each, in every age and station, may enjoy the powerful and sanctifying merits of Thy holy humanity, and make us chaste before Thee in soul and body ;

Let our children be brought up in Thy nurture and admonition ; (Eph. vi. 4.)

Pour out Thy Holy Spirit on all Thy servants and handmaids ; (Acts ii. 18.)

Purify our souls in obeying the truth, through the Spirit unto unfeigned love of the brethren : (1 Pet. i. 22.)

Hear us, gracious Lord and God.

Keep us in everlasting fellowship with the Church triumphant, and let us rest together in Thy presence from our labors :

Hear us, gracious Lord and God.

O Christ, Almighty God,

Have mercy upon us.

O thou Lamb of God, which takest away the sin of the world, (John i. 29.)

Own us to be Thine.

O thou Lamb of God, which takest away the sin of the world,

Be joyful over us.

O thou Lamb of God, which takest away the sin of the world,

Leave Thy peace with us.

O Christ, hear us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

DOXOLOGY—TO BE USED ON FESTAL OCCASIONS.

Unto the Lamb that was slain, (Rev. v. 12.)

And hath redeemed us out of all nations of the earth : (Rev. v. 9.)

Unto the Lord who purchased our souls for himself; (Acts xx. 28.)

Unto that Friend who loved us, and washed us from our sins in His own blood; (Rev. i. 5.)

Who died for us once, (Rom. vi. 10, 11; 2 Cor. v. 15.)

That we might die unto sin; (1 Pet. ii. 24.)

Who rose for us,

That we also might rise; (1 Cor. xv.)

Who ascended for us into heaven,

To prepare a place for us; (John xiv. 2, 3.)

CHOIR.—And to whom are subjected the angels, and powers, and dominions; (1 Pet. iii. 22.)

To Him be glory at all times,

In the Church that waiteth for Him, and in that which is around Him.

CHOIR.—From everlasting to everlasting: *Amen.*

MIN.—Little children, abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him at His coming. (1 John ii. 28.)

In none but Him alone I trust forever,
In Him, my Saviour.

The Lord bless thee, and keep thee;

The Lord make His face to shine upon thee, and be gracious unto thee;

The Lord lift up His countenance upon thee, and give thee peace:

In the name of Jesus: Amen.

THE MINISTRATION OF BAPTISM TO INFANTS.

Baptism is to be administered with befitting solemnity, ordinarily in a public meeting of the congregation, which the children especially should attend. After the singing of a suitable hymn, and a short discourse, treating of the nature of baptism, and the obligations of parents presenting their children to be baptized, the congregation rises, and unites with the officiating Minister in the following petitions:

CHRIST, thou Lamb of God, which takest away the sin of the world,

Leave Thy peace with us: Amen.

By Thy holy sacraments,

Bless us, gracious Lord and God.

Baptism is the answer of a good conscience towards God, who hath saved us by the washing of regeneration and renewing of the Holy Ghost, which is shed on us abundantly through Jesus Christ our Saviour.

Children, also, may be made partakers of this grace;

For Christ hath said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.

An infant we present to Thee,
As Thy redeemed property,
And Thee most fervently entreat,
Thyself this child to consecrate
By baptism, and its soul to bless,
Out of the fulness of Thy grace.

(The child having been brought in, the Minister offers up a prayer.)

Ye who are baptized into Christ Jesus, how were ye baptized?

Into His death.

N. N., into the death of Jesus I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost.

(During the imposition of hands the Minister continues:)

Now art thou buried with Him by baptism into His death;

In the name of Jesus: Amen.

Now therefore live, yet not thou, but Christ live in thee; and the life which thou now livest in the flesh, live by the faith of the Son of God, who loved thee and gave himself for thee.

This grant according to Thy word,
Through Jesus Christ our only Lord,
O, Father, Son, and Spirit.

The Lord bless thee, and keep thee;

The Lord make His face to shine upon thee, and be gracious unto thee;

The Lord lift up His countenance upon thee, and give thee peace:

In the name of Jesus: Amen.

A second Litany, to be used at the baptism of children, may be found in the first part of the Hymn Book, pages xviii., xix.

THE MINISTRATION OF BAPTISM TO ADULTS.

By the administration of baptism, in the case of an adult, the person baptized is admitted to the communicant congregation. This sacrament, except illness prevents it, is always administered in a public meeting. The service begins with the following hymn:

Christ, the almighty Son of God,
Took on Him human flesh and blood,
And willingly gave up His breath
To save us from eternal death.
Praise to the Father and the Son,
And Holy Spirit, Three in One,
That we're from condemnation free'd,
Since Christ our ransom fully paid.

[After a short discourse by the Minister, follow these petitions:]

Lord God, our FATHER, which art in heaven,

Hallowed be Thy name; Thy kingdom come; Thy will be done in earth, as it is in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil: for Thine is the kingdom, and the power, and the glory, for ever and ever: Amen.

Lord God, SON, thou Saviour of the world,

Be gracious unto us.

Lord God, HOLY GHOST,

Abide with us forever.

Thou LAMB once slain, our God and Lord,
To needy prayers Thine ear afford,
And on us all have mercy.

By Thy divine presence,
By Thy holy sacraments,
Bless us, gracious Lord and God.

[Then the Minister puts the following questions to the candidate for baptism:]

Dost thou believe in God the Father, almighty Maker and Preserver of heaven and earth?

ANSWER.—*I do.*

Dost thou believe in Jesus Christ, the only begotten Son of God, our Lord, who loved us, and gave himself for us?

ANSWER.—*I do.*

Dost thou believe in the Holy Ghost, the holy Christian Church, the forgiveness of sins, the resurrection of the body, and the life everlasting?

ANSWER.—*I do.*

Dost thou believe that thou art a sinful creature, deserving of wrath and eternal punishment?

ANSWER.—*I verily believe it.*

Dost thou believe that Jesus Christ is thy Lord, who redeemed thee, a lost and undone human creature, from sin, from death, and from the power of the devil, with His innocent suffering and dying, and with His holy and precious blood?

ANSWER.—*I verily believe it.*

Dost thou, in this faith, desire to be baptized into the death of Jesus, to be washed from thy sins, and to be embodied into the congregation of the faithful?

ANSWER.—*This is my sincere desire.*

Dost thou, in this faith, renounce the service of sin and Satan, and determine to live under Christ in his kingdom, and serve Him in holiness and righteousness all the days of thy life?

ANSWER.—*I do most heartily, in the strength of Jesus Christ, my Lord, and of his Holy Spirit.*

Unto HIM, O Lamb of God—open thy salvation's treasure
In rich measure—graciously HIS sins forgive,
HIM receive—grant HIM peace and consolation;
Join HIM to Thy congregation—as the purchase of Thy death.

The water flowing from Thy side,
Which by the spear was open'd wide,
Be now HIS bath; Thy precious blood
Cleanse HIM, and bring HIM nigh to God.

[The candidate for baptism kneeling, the Minister offers up a prayer.]

Ye who are baptized into Christ Jesus, how were ye baptized? *Into His death.*

N. N., into the death of Jesus I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost.

[During the imposition of hands, the Minister continues.]

Now art thou washed, justified and sanctified by the blood of Christ: therefore live, yet not thou, but Christ live in thee; and the life, which thou livest in the flesh, live by the faith of the Son of God, who loved thee, and gave himself for thee.

Amen, Hallelujah, Hallelujah,
Amen, Hallelujah.

[Then, the congregation kneeling, the following verses may be sung:]

May Christ thee sanctify and bless,
His Spirit's seal on thee impress;
His body, torn with many a wound,
Preserve thy soul and body sound.

The Father, Son, and Holy Ghost,
Will thee protect, we humbly trust.

The Lord bless thee and keep thee;
The Lord make his face to shine upon thee, and be gracious unto thee;
The Lord lift up his countenance upon thee, and give thee peace.
In the name of Jesus: Amen.

There is a particular service for the baptism of adults from the heathen. See first part of the Hymn Book, pages xxii.–xxiv.

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER.

[The service is opened by singing verses expressive of penitence and contrition of heart, after which a prayer for absolution is offered up. The congregation rising, a verse is sung, and the bread is consecrated by pronouncing the words of institution:]

"Our Lord Jesus Christ, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and gave it to his disciples, and said: Take, eat: this is my body, which is given for you. This do in remembrance of me."

[The consecrated bread is then distributed by the Minister and his assistants among the communicants, during the singing of hymns, treating principally of the sufferings and death of our Lord. After all the communicants have received the bread, the Minister repeats the words:]

Our Lord Jesus Christ said, "Take, eat: this is my body, which is given for you."

[The congregation partake altogether, kneeling either in silent prayer, or while a verse is sung, expressive of the solemn act. The congregation rising, verses of thanksgiving are sung, after which the Minister consecrates the wine by pronouncing the words:]

"After the same manner also our Lord Jesus Christ took the cup, when he had supped, gave thanks, and gave it to them saying: Drink ye all of it: this is my blood, the blood of the New Testament, which is shed for you and for many, for the remission of sins. This do ye, as oft as ye drink it, in remembrance of me."

[The Minister then partaking of the consecrated cup, delivers it to his assistants, by whom it is administered to the congregation; during which time hymns are sung, treating of the remission of sins in the blood of Jesus, and of its healing and sanctifying power.

The service is continued with hymns, treating of brotherly love, communion with Christ, and thankfulness for His incarnation, passion and death, and concluded with the blessing.]

THE RITE OF CONFIRMATION.

Persons baptized in their infancy are solemnly confirmed in their baptismal covenant, previous to reception into the communicant congregation. The order of services in administering this rite is the following:

[After singing suitable hymns, the Minister delivers a discourse to the congregation, and closes with an address to the candidates for confirmation. Then he proceeds to put to them the following questions:]

1. Do you believe in your heart, and confess with your mouth the divine truths of the Holy Scriptures; will you abide by them as the rule of your conduct in life, and the ground of your hope in death?

ANSWER.—*I do and I will.*

2. Are you now prepared, as in the presence of God, the omniscient, and of this congregation, solemnly to renew and confirm your baptismal covenant, and to seal it in the Holy Supper?

ANSWER.—*I am.*

3. Do you believe in God the Father, Son and Holy Ghost, in whose name you have been baptized, and do you look for remission of your sins and acceptance with God, solely through His mercy, and the all-sufficient merits of our Lord Jesus Christ?

ANSWER.—*I do, by the gruce of God.*

4. Do you solemnly promise, with a true heart and full purpose of soul, to renounce the world and sin, and to cleave with all your mind and strength to Christ your Saviour, by keeping His commandments, to fulfill your duties towards God and your neighbor, and thus in word and deed to honor and glorify your blessed Redeemer?

ANSWER.—*I do, God helping me.*

[The candidates, having answered these questions, kneel down, and the Minister imparts to each the blessing of confirmation, with imposition of hands, pronouncing at the same time a text of Scripture, such as:]

"The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. v. 23.)

Or, "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ." (Heb. xiii. 20, 21.)

[After this the Minister adds:]

The Lord bless thee, and keep thee;

The Lord make His face shine upon thee, and be gracious unto thee;

The Lord lift up His countenance upon thee, and give thee peace;

In the name of Jesus: Amen.

[All then kneel down, and the persons confirmed are commended in prayer to the Lord. The service is concluded with a hymn.

All candidates for confirmation are, previous to it, carefully instructed by the Minister in the doctrines of Christianity, with a particular reference to the Lord's Supper, of which they are invited to partake at the next celebration of this holy ordinance, subsequent to their confirmation.]

THE RITE OF ORDINATION.

[The service being opened by the singing of the hymn: "Come, Holy Ghost, come Lord our God," &c., or some other suitable verses, the Bishop addresses the congregation in an appropriate discourse, ending with a charge to the candidate (or candidates) for ordination, after which he offers up a prayer, imploring a blessing of God upon the solemn transaction, and commending the candidate (or candidates) to His grace, that he may be endowed with power, and unction, and the influences of the Holy Ghost, for preaching the word of God, administering the holy sacraments, and for doing all those things which shall be committed unto him for the promotion of the spiritual edification of the Church. The Bishop then proceeds to ordain the candidate (or candidates) with imposition of hands, pronouncing the following or similar words:]

I ordain (*consecrate*) thee, N. N., to be a Deacon (Presbyter) (Bishop) of the Church of the United Brethren, in the name of the Father, and of the Son, and of the Holy Ghost: *The Lord*

bless thee, and keep thee; The Lord make His face shine upon thee, and be gracious unto thee; The Lord lift up His countenance upon thee, and give thee peace: In the name of Jesus: Amen.

[The Bishop having returned to his place, kneels down with the whole congregation, all worshipping in silent devotion; and after a suitable pause, one of the following DOXOLOGIES is sung by the choir, the congregation joining in the AMEN, HALLELUJAH.

The service is concluded with a short hymn, the Bishop pronouncing the New Testament blessing.

N. B. At the consecration of Bishops, two, or three Bishops generally assist.]

DOXOLOGIES.

A.—*To be used at the ordination of Deacons.*

Glory be to Thy most meritorious MINISTRY,
O thou SERVANT of the true tabernacle,
Who did not come to be ministered unto,
But to minister.
Amen, Hallelujah, Hallelujah,
Amen, Hallelujah.

B.—*To be used at the Ordination of Presbyters.*

Glory be to Thy most holy PRIESTHOOD,
CHRIST, thou LAMB OF GOD;
Thou who wast slain for us;
Who by one offering hast perfected for ever them that are sanctified.
Amen, Hallelujah, Hallelujah,
Amen, Hallelujah.

C.—*To be used at the Consecration of Bishops.*

Glory be to the SHEPHERD and BISHOP of our souls.
The great SHEPHERD of the sheep, through the blood of the everlasting covenant;

Glory and obedience be unto GOD the HOLY GHOST, our Guide and Comforter;

Glory and adoration be to the FATHER of our LORD JESUS CHRIST,

Who is the FATHER of all who are called children on earth and in heaven.

O might each pulse thanksgiving beat,
And every breath His praise repeat.

Amen, Hallelujah, Hallelujah,
Amen, Hallelujah.

THE FORM OF SOLEMNIZATION OF MATRIMONY.

[The Minister says:]

Dearly Beloved: We are here assembled in the presence of God and this congregation, (company,) to join together this man, N. N., and this woman, N. N., in holy matrimony, which is commended by the Apostle to be honorable among all men; and, therefore, is not by any to be entered into unadvisedly or lightly, but reverently, discreetly, and in the fear of God.

In Holy Writ we are taught:

That matrimony was instituted by God himself, and is, therefore, an holy estate;

That, according to the ordinance of God, a man and his wife shall be one flesh;

That what God hath joined together, man may not put asunder;

That, under the New Covenant, the married state hath been sanctified, to be an emblem of Christ and His Church;

That the husband, as the head of the wife, should love her, even as Christ also loved the Church; and that the wife be subject to her own husband in the Lord, as the Church is subject unto Christ;

That, in consequence, Christians thus united together, should love one another, as one in the Lord, be faithful one to the other, assist each other mutually, and never forsake one another.

Loving God, our Saviour, above all things, whatsoever they do, in word or deed, they should do all to the glory of God, and in the name of Jesus Christ.

Into this holy estate these two persons come now to be joined. If any man can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

The Minister shall then say to the man: N. N., wilt thou have this woman, N. N., here present, to thy wedded wife, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, honor her, and care for her; and, through the grace of God, approve thyself unto her, in every respect, as a faithful Christian husband, so long as ye both shall live?

ANSWER.—*I will.*

The Minister shall then say to the woman: N. N., wilt thou have this man, N. N., here present, to thy wedded husband, to live together, after God's ordinance, in the holy estate of matrimony? Wilt thou love him, honor him, and be subject unto him in the Lord; and, through the grace of God, approve thyself unto him, in every respect, as a faithful Christian wife, so long as ye both shall live?

ANSWER.—*I will.*

For as much, then, as ye have thus consented to live together in holy wedlock, and have witnessed the same before God and this congregation (company,) we exhort you, that ye enter upon the estate of matrimony in the name of the Lord, and that ye live therein according to the precepts of His holy Word.

To this end, we now unite with you, in imploring the divine aid and blessing, and the guidance and sanctification of His good Spirit.

Let us pray:

O Lord, our God! who thyself has instituted and blessed the estate of matrimony, sanctifying the same, under the new Covenant, to be an emblem of Christ and His Church, we beseech Thee, graciously to look upon these two persons, who are about to be united in holy wedlock. Grant, that they may enter upon, and continue in this estate, in Thy name. Replenish their hearts

with Thy love, and enable them to be faithful one to the other, and thus to live together in perfect love and peace. Sanctify and bless their union; vouchsafe unto them the guidance of Thy Holy Spirit, and teach them to do that which is well-pleasing in Thy sight, through Jesus Christ, our Lord. *Amen.*

[Here the Minister joins their right hands.]

In the name of God, the Father, the Son, and the Holy Ghost, ye are now joined together, to live in holy wedlock, as husband and wife. Receive ye the blessing of the Lord:

The Lord bless you, and keep you;

The Lord make His face shine upon you, and be gracious unto you;

The Lord lift up His countenance upon you, and give you peace: *Amen.*

THE ORDER OF THE BURIAL OF THE DEAD.

[When the funeral procession has reached the grave, the corpse is placed beside it, and the Minister says:]

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Christ, hear us.

Lord God our FATHER which art in heaven,

Hallowed be Thy name; Thy kingdom come; Thy will be done in earth, as it is done in heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation; but deliver us from evil: for Thine is the kingdom, and the power, and the glory, for ever and ever: Amen.

Lord God, SON, thou Saviour of the world,

Be gracious unto us.

By Thy human birth,

By Thy prayers and tears,

By all the troubles of Thy life,

By the grief and anguish of Thy soul,
By Thine agony and bloody sweat,
By Thy bonds and scourgings,
By Thy crown of thorns,
By Thine ignominious crucifixion,
By Thy sacred wounds and precious blood,
By Thy atoning death,
By Thy rest in the grave,
By Thy glorious resurrection and ascension,
By Thy sitting at the right hand of God,
By Thy divine presence,
By Thy coming again to Thy Church on earth, or our being called home to Thee,

Bless and comfort us, gracious Lord and God.

Lord God, HOLY GHOST,

Abide with us forever.

I am the Resurrection and the Life, saith the Lord; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die.

Therefore, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors.

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ. *Amen.*

Now to the earth let these remains,
In hope committed be;
Until the body chang'd attains
To immortality.

[During the singing of this verse, the corpse is committed to the grave.]

We poor sinners pray:
Hear us, gracious Lord and God;

And keep us in everlasting fellowship with the Church triumphant, and let us rest together in Thy presence from our labors. *Amen.*

None of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's: for to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ.

Glory be to Him who is the Resurrection and the Life, who quickeneth us, while in this dying state, and after we have obtained the true life, doth not suffer us to die any more.

Glory be to Him in the Church which waiteth for Him, and in that which is around Him, for ever and ever. *Amen.*

The Saviour's blood and righteousness,
My beauty are, my glorious dress;
Thus well array'd I need not fear,
When in His presence I appear.

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with us all. *Amen.*

A second Burial-Litany may be found in the first part of the Hymn Book, pages xxxi. and xxxii.

Prayer Meetings.—The Monthly Concert for Prayer, on the first Monday of the month, is held in all the Provinces, on which occasion, in fellowship with many other children of God, the work of the Lord in heathen lands is particularly made the subject of supplications. Besides this stated service, other prayer meetings are frequently held, and conducted in various ways in the different Provinces and churches.

PECULIAR SERVICES.

Love-Feasts.—Love-Feasts, which are derived from the Agapæ of the Apostolical Church, are celebrated on various occasions, generally in connection with a solemn festival, or preparatory to the Holy Communion. The service consists in the singing of hymns and anthems, alternately, by the choir and congregation. Printed odes are often used, prepared for the occasion. In the course of the service a simple meal, of biscuit and coffee or tea, is served, of which the congregation partake together. In some churches the Love-Feast concludes with an address by the Minister.

Liturgical Services.—These are either so called "Liturgies," or "Singing-Meetings." On occasion of the former, a printed collection of hymns and anthems of praise is used, which are sung or chanted, alternately, by the Minister, choir and congregation. The latter are conducted as follows: the Minister selects a number of verses from different hymns, in such a manner that the whole series sets forth a connected view of some devotional subject, so that the congregation, while singing, may feel as deep an interest in it, and contemplate it as directly, as though listening to a discourse. They are thus "speaking to themselves in psalms, and hymns, and spiritual songs, singing and making melody in their hearts to the Lord." (Ephes. v. 18, 19.) These Liturgical Services, which are very edifying, are confined, in the American Province, almost exclusively to German churches.

Services on Christmas Eve and New Year's Eve.—On Christmas Eve a solemn service is held, commemorating the birth of Christ. The narrative of the event is read from the gospels; hymns and anthems are sung by the choir and congregation; an address is delivered, and prayers are offered up. On New Year's Eve there are generally two services. The first, in some congregations, is a Love-Feast; in others, it is a sermon. The second service begins half an hour before midnight. On this occasion the Minister delivers a suitable discourse, and continues speaking until, precisely at twelve o'clock, the organ, accompanied by a

corps of trombonists, announces, in its loudest notes, the advent of a New Year, the congregation rising at the same time, and singing the following hymn of thanksgiving:

Now let us praise the Lord
With body, soul and spirit;
Who doth such wondrous things,
Beyond our sense and merit;
Who from our mother's womb,
And earliest infancy,
Hath done great things for us;
Praise Him eternally.

O, gracious God, bestow
On us, while here remaining,
An ever cheerful mind;
Thy peace be ever reigning.
Preserve us in true faith,
And Christian holiness;
That when we go from hence,
We may behold Thy face.

Immediately afterward the congregation kneels in prayer, and the Minister invokes the blessing of the Lord, for the new year, upon the authorities, Ministers and congregations of the Moravian Church, the Foreign Missions and all its other enterprises, the government of the country, the Church of Christ generally, in all its parts, and the whole world. Thereupon the Scripture texts, appointed in the Text-Book of the Church for the first day of the New Year, are read, and the service is concluded with a hymn and the benediction.

Services of the Passion Week and Easter Festival.—The Passion Week, beginning with the Saturday before Palm Sunday, and extending to the following Saturday, is observed in a peculiarly solemn manner. In the evening of the first Saturday, a series of services commences, which are continued throughout the week, and have for their object the commemoration of the events in the history of the last days of the Son of Man, from the time when Jesus was anointed "for His burial," by Mary, at Bethany, to the day on which His body was laid in the tomb. In order to

this commemoration, the history is read from a Harmony of the four Gospels, published by the Church. At appropriate passages, the reading is varied by hymns relating to what has been read, or by chants and anthems of the choir; at other passages prayer is offered up. On Palm Sunday, the rite of Confirmation is administered, and on Maunday Thursday evening the Holy Communion celebrated. Good Friday is distinguished by several services, conducted in the manner stated above, and in the afternoon of the Saturday before Easter, a Love-Feast is celebrated. At sunrise, on Easter morning, the resurrection of the Lord from the grave is commemorated by a solemn worship, on which occasion the Easter Morning Litany (see chapter on Doctrine) is used. This service, whenever it is practicable, takes place on the church burial-ground, to which the congregation moves in procession, preceded by a corps of trombonists and singers.

The manner of observing the Passion Week is the same in all the Provinces and mission fields of the Unity.

CHAPTER VII.

DISCIPLINE.

In accordance with the example of the apostolical churches, and of the Ancient Unitas Fratrum, the Renewed Church, established a Discipline at an early day of its history. This Discipline was deemed to be of very great importance. When the Saxon Government sent commissioners to Herrnhut, in order to examine into the doctrines and constitution of that congregation, the Brethren declared their readiness to forsake all they had, and go into other lands, if the free exercise of their Discipline were not conceded. Since that time, the Discipline has continued unchanged in its fundamental principles. These are committed to the safe keeping of the General Synod, whose duty it is, through its Executive Board, to care for their observance in all parts of the Unity. At the same time, however, each Province, and each church in the same, as well as the Foreign Mission Provinces, all have, respectively, a Discipline of their own, based upon such fundamental principles.

In this chapter the principles are given, as set forth in the "Synodal Results," and then the more particular rules for the American Province.

NATURE AND PURPOSE OF CHURCH DISCIPLINE.

By the term Discipline, taken in its widest sense, the Church understands a training of its members for their calling of grace. To effect this, one of the most important means is a faithful care of souls, on the part of Pastors; whose duty it is to visit the members of their congregations, encourage friendly intercourse with themselves, and minister to the spiritual neces-

sities of every soul. In a more limited sense of the word, Church Discipline denotes the various degrees of brotherly correction which are employed, when affectionate admonitions prove fruitless, according to the directions given in Matt. xviii. 15, 17; 1 Cor. v. 11, 13; 1 Tim. vi. 3, 5; 2 John verse 10.

The purpose of Church Discipline is a two-fold one. By it, in the first place, the Christian character of an entire congregation is to be strictly maintained; and, in the second place, individual members are to be guarded from giving offence and falling into sin; to be kept in the way of righteous, sober and holy living; and to be restored in the spirit of meekness, when any have departed from this way.

EXERCISE OF CHURCH DISCIPLINE.

1. In its widest signification, Church Discipline is exercised by means of the public proclamation of the Divine Word, as well as by the mutual fraternal admonitions and warnings of the members of a congregation. Brotherly love precedes all discipline, and constitutes its very source. The first object of this love must be the spiritual welfare of the members of a congregation. "If a man be overtaken in a fault, restore such an one in the spirit of meekness." (Gal. vi. 1.) Words, spoken in kindness, even though they convey a reproof, may find, by the grace of God, access to the heart—then "thou hast gained thy brother." When transgressions occur, in a congregation, of such a nature that they ought to be reported to the Pastor, or his Advisory Board, or Committee, it becomes the duty of every member, who is acquainted with the circumstances, to render a timely exercise of discipline possible, by a candid and truthful communication. At the same time, every thing like tale-bearing or calumny, which are ranked in Scripture with heinous sins, is to be carefully guarded against. In order to prove the truth of a charge, and especially when the individual accused denies it, the name of the informant must be given, and an opportunity afforded for both parties to meet in the presence of the Pastor. With such cases, the exercise of Church Discipline in the restricted sense begins.

2. There are three degrees of Church Discipline, understood in this sense.

The first consists in reproof administered by the Pastor to those who have erred, in accordance with the duty which his office imposes upon him before the Lord. At such times he must admonish and rebuke with earnestness and fidelity, with humility and true affection.

In the event of graver transgressions, especially when they have become open and manifest, the second degree of Church Discipline must be put in force. It consists in summoning the delinquent before the Board of Elders, or the Standing Committee, of a congregation, (see below,) in accordance with the injunction of the Lord: "If thy brother will not hear thee, then take with thee one or two more, that in the presence of two or three witnesses, every word may be established." (Matt. xviii. 16.) After having examined the delinquent, this Board, in connection with the Pastor, is to decide whether he shall, or shall not, be suspended from the Lord's Supper. Such suspension may be resorted to in particular cases, instead of excommunication, even where open offence has been given by sinful practices, but only if unfeigned repentance is manifested, and a real change of heart may be hoped for.

The third and last degree of Church Discipline is excommunication. This is to be resorted to in case no change takes place after milder measures have been used, but the erring member continues in his evil ways, obstinately resisting the rules of the Church, and proving a stumbling block to others; and in the case of such as fall into gross sins, whereby the name of Christ is evil spoken of, according to the rule of the apostle: "put away from among yourselves that wicked person." (1 Cor. v. 13.) In exercising this and the second degree of discipline, compassionate love must prevail, but not personal considerations or a false tenderness. It becomes the solemn duty of the Board of Elders to proceed in every case with the utmost conscientiousness, impartially weighing all circumstances, and earnestly praying for the guidance of the Holy Spirit. Cases of excommunication are to be announced to the communicant congregation, at a suitable meeting.

RE-ADMISSION.

It is the province of the Board of Elders, in connection with the Pastor, to determine the time for the re-admission of such as have been suspended from the Lord's Supper, or excluded from the Church, and they must act in this matter with the greatest circumspection. The state of heart of the candidate for re-admission, and not external considerations of any kind, must guide them in their decision. Cases of re-admission to the Church are also to be announced to the communicant congregation.

RULES FOR INDIVIDUAL CHURCHES.

The several churches, as was stated before, have particular rules for their own government, based upon the principles of Discipline which are common to the whole Unity. These rules must contain nothing which is contrary to the decrees of the General Synod, or of the Provincial Synod, under which a church stands.

For the American Province the following regulations have been established by its Synods:

I.—*The Necessity of Rules.*

1. Every church is bound to profess adherence to a written or printed code of regulations, embodying its own particular constitution and discipline, and commonly denominated "A Brotherly Agreement."

2. This code must be in accordance with the principles of the constitution and general discipline, laid down by the General Synod, and the Provincial Synod, and contain nothing contrary to the enactments of either.

3. Every church is at liberty, either to prepare a draft of such a code, to be laid before a Provincial Elders' Conference, for its sanction, modification or rejection, or to request the Provincial Elders' Conference to furnish a draft. In the latter case, the church may propose amendments, reject the whole, and substitute a new draft, always, however, subject to the revision and approval of the Provisional Elders' Conference. If necessary, a delega-

tion may be sent to confer with this Conference on the subject. As soon as the Provincial Elders' Conference has expressed its sanction in writing, the rules may be adopted by the church.

II.—*Officers Administering the Rules.*

1. Every church elects a Committee, called either the "Board of Elders," or "Standing Committee," whose duty it is to aid the Pastor in the government of that church.

2. To this body, in some churches, the financial affairs are also entrusted; in others, these are managed by a second and distinct Board, called the "Board of Trustees."

3. The position which the Pastor holds in the "Board of Elders," or the "Standing Committee," is determined by each particular church, and depends, in the case of those churches which are incorporated, on the provision of their charters.

4. In spiritual matters, however, and those relating to public worship, the "Board of Elders," or the "Standing Committee," can, in no case, act independently of the Pastor.

5. It is the duty of this Board, in conjunction with the Pastor, to see that the rules which govern the Brethren's Unity generally, and those which refer to the Province, as well as the particular rules of the church over which the Board is placed, are faithfully observed.

III.—*Relation of the Officers of a Church to the Provincial Elders' Conference.*

1. The Pastor of a church, the Chairman of the "Board of Elders," or the "Standing Committee," (in those cases where this office is distinct from the Pastor's,) and every member of the same, are subject to the Provincial Elders' Conference, and bound to respect and obey its constitutional enactments.

2. The Provincial Elders' Conference only appoints Pastors to churches. The Board of a church may propose a Pastor, with the full understanding, however, that the Provincial Elders' Conference is not bound to respect such propositions any further than it may deem proper.

3. The Board of a church may decline to receive a Pastor appointed by the Provincial Elders' Conference, but cannot prevent the removal of a stationed Pastor, if the Provincial Elders' Conference gives him another appointment.

4. In case a Pastor has lost the confidence of his church, the Board of the same is authorized to report the fact to the Provincial Elders' Conference, which body, after a thorough investigation, is to act in the matter according to its conscientious convictions.

5. Complaints against a Pastor, or any other ministerial servant of the Church, must be lodged with the Provincial Elders' Conference, which body is bound to inform him of the name of his accuser, if he desires to know it.

6. The Boards of the respective churches, as well as their members generally, have petitionary powers with respect to the Provincial Elders' Conference, but all petitions directed to this Conference must be couched in respectful terms, and evidence a brotherly disposition.

IV.—*General Meetings of a Church.*

1. On business of importance, or general interest, a meeting of the church is called. Such a meeting is usually denominated a "Church Council."

2. The organization of this Council depends on the rules and regulations of the church which holds it.

3. In all matters relating to an individual church, said church determines—and, if it is incorporated, according to its charter—who shall be voting members of the Council, and the manner of voting.

4. In the election of delegates to the Provincial Synod, however, and all other matters affecting the entire Province, the manner of voting, and the qualifications for voting, are regulated by the enactments of the Provincial Synod, and the Council is bound to obey these. The enactments, in the case of the election of delegates, are set forth by the Provincial Elders' Conference in their circular, issued previous to each election.

APPENDIX.

Historical Tables,

FROM A. D. 836 TO 1869.

BY
EDMUND De SCHWEINITZ,
AND
HERMANN A. BRICKENSTEIN.

HISTORICAL TABLES.

TABLE NO. 1.

HISTORY OF BOHEMIA AND MORAVIA PREPARATORY TO THAT OF THE UNITAS FRATRUM.

A. D.

836.——First Christian Church dedicated in Moravia, at Neitra, through the influence of Latin Christianity.

845.——Fourteen Bohemian nobles baptized at Regensburg, through the same agency. These were the earliest efforts to introduce the Gospel into Bohemia and Moravia.

863.——The Emperor Michael, of Constantinople, sends to Rastislaw, Duke of Moravia, at his own request, Cyrill and Methodius, the Thessalonian brothers, who become the Apostles of the Moravians, preach the Gospel in the vernacular, spread the Bible, translated by Cyrill into the Slavonian tongue, and establish a national ritual on the basis of the Greek. As a nation, therefore, the Moravians accept Christianity from the Greek Church.

871.——Boriwoy, Duke of Bohemia, on a visit to the Moravian Court, becomes acquainted with Cyrill and Methodius, and is baptized, together with his wife, Ludmila. This opens the way for the conversion of the Bohemians, as a nation, through the labors of the same Church.

973.——The Bishopric of Prague established, as a part of the Archbishopric of Mayence, in the reign of Boleslaw II, Ditmar being the first Bishop. Spread of the Romish ritual, and growing efforts to bring Bohemia and Moravia under papal rule and abolish the Slavonian ritual.

1079.——Wratislaw applies to Pope Gregory VII for his sanction of this ritual.

1080.——In a special bnli, dated January 2d, Gregory VII not only refuses it, but commands Wratislaw to put an end to the ritual itself.

1096.——The monastery on the Sazawa, its last stronghold, given over to Latin monks, and final triumph of the Romish Church.

HISTORY OF BOHEMIA AND MORAVIA PREPARATORY TO THAT OF THE UNITAS FRATRUM.

A. D.

1100. & 1200.——The Bohemian people cling, in secret, to the usages of their fathers, and continue to entertain a decided preference for the Slavonian ritual.

1344.——The Bishopric of Prague made independent of the Archbishopric of Mayence, and constituted an Archbishopric for itself.

1347.——Charles IV, of the House of Luxemburg, crowned king of Bohemia, on the 2d of September. A "golden age" begins. Afterward he is elected Emperor of Germany.

1348.——Founding of the University of Prague, on the model of that of Paris; as also of the monastery of Emmaus, with the Slavonian ritual reintroduced, in the Roman Catholic form.

1360.——Forerunners of the Bohemian Reformation begin to appear. First, Conrad Waldhauser, a bold and eloquent preacher at Prague, inveighing against the corruptions of the age with the most marvellous success. Dies December 8, 1369.

1364.——Second, Milic von Kremsier, a Prebendary of Prague, and underchancellor at the court of Charles IV, who resigns all his honors, and preaches against the vices of the times, predicting the speedy manifestation of Antichrist He, too, meets with unbounded success in reforming the morals of the people. Dies at Avignon, 1374, while defending himself, at the Papal Court, against the accusation of heresy.

1373.——John Huss born, July 6, at Husinec, in Bohemia; according to some authorities, he was born in 1369.

1378.——Death of Charles IV, November 29, at Prague, succeeded by his son, Wenzel IV.

1381.——Third forerunner of the Bohemian Reformation, Matthias von Janow, Prebendary at Prague, an illustrious writer on theological topics, publishing a collection of works entitled, *De regulis veteris et novi testamenti.* Dies November 30, 1394. Toward the end of his life, he becomes more and more conscious of the anti-scriptural teachings of the Romish Church.

1385.——Some time prior to this year, the writings of John Wiklef begin to spread in Bohemia.

1398.——John Huss Professor at the University of Prague.

1401.——John Huss Dean of the Philosophical Faculty, and Incumbent of the Bethlehem Chapel.

HISTORY OF BOHEMIA AND MORAVIA PREPARATORY TO THAT OF THE UNITAS FRATRUM.

A. D.

1403.——John Huss Rector of the University of Prague.

1403.——Wiklef's doctrines publicly condemned at the University of Prague, by a majority of the Faculty. Beginning of the Reformation inaugurated by Huss.

1412.——Huss preaches against the indulgences offered for sale by authority of Pope John XXIII. The papal bull burned in public. Put under the ban, Huss leaves Prague.

1413.——Huss in the country, at Kozi-hradek, and afterwards at Krakowec, two castles of his friends.

1414.——The Council of Constance (1414—1418.) Huss cited before the same.

1414.——November 4, arrives at Constance, under protection of the safe-conduct granted by the Emperor Sigismund.

1414.——November 28, Huss illegally arrested and cast into prison.

1415.——June 5, his first examination before the Council; June 7, his second, and June 8, his third and last.

1415.——July 6, John Huss condemned by the Council, as an "Arch-heretic," and burned alive at the stake.

1415.——In consequence of this act, a denunciatory and menacing letter sent to the Council by the Bohemian Diet, September 2.

1415.——September 5, League of the Hussite Barons formed at Prague.

1415.——October 1, League of the Catholic Barons.

1416.——May 30, Jerome of Prague, the friend and coadjutor of Huss, condemned by the Council and burned alive as a heretic.

1417.——Gradual division of the Hussites into two parties, those of Prague, afterwards called Calixtines, and the Taborites; the former contending, mainly, for the restoration of the cup to the laity, in the Lord's Supper, the latter for a general reformation of the Church.

1419.——A great camp-meeting, in the open air, at Tabor; Hussite disturbances at Prague; seven counsellors thrown out of the windows of the Council-house and killed. Commencement of the Hussite War. Death of King Wenzel IV, August 16. Succeeded by his brother Sigismund.

HISTORY OF BOHEMIA AND MORAVIA PREPARATORY TO THAT OF THE UNITAS FRATRUM.

A. D.

1420.——Founding of Tabor. John Zizka the great military leader of the Hussites.

1420.——First crusade against the Hussites, May to November.

1420.——Second crusade, November to March of 1422.

1422.——Third crusade, March to October of 1424. The Hussites invariably victorious.

1424.——October 11, death of Zizka.

1424.——October to April, 1427, unsuccessful negotiations with the Hussites.

1427.——Fourth crusade, April to February of 1430, Prokop the great leader of the Hussites.

1431.——Opening of the Council of Basle.

1431.——Fifth and last crusade, August and September. Overwhelming route of the crusaders at Tauss, August 14, and complete victory of the Hussites.

1431.——The Council of Basle opens negotiations with them, and invites them to send delegates to the place where "the holy Catholic Church, under the guidance of the Holy Ghost, is assembled."

1433.——A deputation of fifteen Hussites arrives at Basle, in accordance with this invitation. Two deputations from the Council subsequently visit Prague.

1433.——September 14, Frederick Nemez and John Wlach, two Waldensians, ordained priests, in the Slavonian Covent of Prague, by Bishop Philibert, one of the delegates from the Council of Basle.

1433.——November 30, the "Compactata of Basle," which grant the demands of the Calixtines, accepted at Prague, under protest of the Taborites.

1434.——Civil War between the Calixtines and the Taborites: the latter are totally defeated and overthrown, at the battle of Lipan, or Böhmisch-Brod, May 30.

1434.——Frederick Nemez and John Wlach consecrated Bishops, at Basle, by Bishops of the Roman Catholic Church. Origin of the episcopate of the Bohemian Waldenses.

HISTORY OF BOHEMIA AND MORAVIA PREPARATORY TO THAT OF THE UNITAS FRATRUM.

A. D.

1435.——John Rokyzan, the leading divine of the Calixtines, elected Archbishop of Prague.

1452.——George Podiebrad elected Regent of Bohemia.

1454.——A number of awakened Calixtines, members of the Theyn Church, in which Rokycan preaches, seek council of him touching their own salvation and a reformation of the Church. He recommends the writings of Peter Chelcicky, but is not willing to do more.

1456.——Inspired by these writings, they leave Prague, and settle on the Barony of Lititz, by permission of the Regent. First decisive step toward the founding of the Brethren's Church.

HISTORICAL TABLES.

TABLE NO. 2.

THE UNITAS FRATRUM BEFORE THE REFORMATION.

A. D.

1457.——Founding of the Unitas Fratrum, on the Barony of Lititz, as a Society, having in view the personal salvation of its members and the reformation of the Church within their own circle. Gregory, the Patriarch, the lay, and Michael Bradacius, a Calixtine priest, the spiritual head, of the Association; twenty-eight elders chosen to govern its affairs.

1458.——George Podiebrad elected king, upon the death of Ladislaus Posthumus.

1459.——A Synod settles the points in dispute touching the Lord's Supper, establishing the views of Peter Chelcicky, which were equivalent to the Taborite doctrine, namely, that the bread and wine are the body and blood of Christ, in a spiritual sense only.

1460 or '61.–A large accession of members, by reason of the union with the Brethren of a numerous body of Moravian Taborites.

1461.——First persecution, Gregory tortured on the rack. In consequence of political complications, it comes to an end in 1463.

1463.——First letter of the Brethren to Rokyzan, and beginning of their literary labors.

1464.——Synod among the mountains of Reichenau, at which: 1, a body of principles and rules is adopted, which document of the Brethren is the oldest extant; 2, three lay elders are elected to administer the affairs of the Society in accordance with these principles and rules, namely, Gregory, Prokop von Hradek, and John von Klenowa; 3, the question of a total separation, as well from the Calixtine as from the Roman Catholic Churches, decided in the affirmative by the use of the lot.

1467.——Synod at Lhota, at which: 1, the separation of the Brethren from the Calixtine Establishment is consummated, by the appointment, through the lot, of Matthias of Kunwalde, Thomas of Prelouc, and Elias of Chrenovic, as the first Ministers of the Brethren's Church; 2, a resolution is adopted to introduce the episcopacy.

THE UNITAS FRATRUM BEFORE THE REFORMATION.

A. D.

1467.——Michael Bradacius and two other priests, one of Romish and the second of Waldensian origin, sent to the Bohemian Waldenses to obtain the episcopacy, and consecrated bishops by Stephen and another bishop, the two survivors of that Waldensian line, which was created, in 1434, at Basle.

1467.——The first three bishops of the Unitas Fratrum "return to their own with joy," consecrating Matthias of Kunwalde to the same degree, and ordaining Thomas and Elias priests. The Society of the Brethren changed into an Episcopal Church, which spreads far and wide, both in Bohemia and Moravia.

1468.——Second persecution, in conformity with the decree of the Diet of Beneschau; but "the blood of the martyrs is the seed of the Church."

1468.——The first Confession of Faith, in Bohemian, delivered to Rokyzan; the second, delivered to King George, in the same tongue, both extant in MS. Besides these documents, several letters to Rokyzan, to whom the Brethren address seven in all.

1469.——Bishop Stephen suffers martyrdom at Vienna. Extinction of the Weldensian episcopate.

1470.——Third Confession of Faith, more in detail than the second, delivered to King George, in Bohemian.

1471.——Death of Rokyzan (February 22,) and of George Podiebrad (March 23,) the two great enemies of the Church, and end of the persecution. Wladislaus, a son of the King of Poland, succeeds to the throne.

1473.——First colloquium between the Brethren, represented by Bishop Michael and Jerome, and the Magisters of the University of Prague.

1473.——Death of the Patriarch Gregory, the founder of the Church. Buried at Brandeis on the Adler.

1476.——Futile attempt to destroy the Church by the so-called confessions of John Lezek, who pretends, as a former member, to unveil abominations in its practice, but, at last, acknowledges that he has been suborned.

1480.——Several hundred Waldenses, expelled from Austria in 1469, and afterward settled in the Mark Brandenburg, join the Church; on the contrary, many Brethren are banished from Moravia, by Matthias of Hungary, and emigrate to Moldavia, whence, however, after some years, they are permitted to return.

THE UNITAS FRATRUM BEFORE THE REFORMATION.

A. D.

1480.——Luke of Prague, a Bachelor of the University, joins the Brethren, afterward their most distinguished bishop and theologian.

1484.——The Bible translated by him into Bohemian, from the Vulgate, and published at Venice, in folio, with wood-cuts.

1491.——Exploratory tours, in order to find, somewhere upon earth, Christians of the true faith with whom the Brethren might have fellowship, or even unite organically: Luke of Prague visiting Greece and Asiatic Turkey; Caspar, Turkey in Europe; Mares Kokovec, Russia, and Martin Kabatnik, Antioch, Damascus, Jerusalem and Egypt. They do not meet with such Christians, and conclude that it is their mission to build up the kingdom of God at home.

1494.——Disputes about the discipline, that have been going on, more or less, for fourteen years, and producing a crisis in the history of the Church, brought to a favorable issue, at the Synod of Reichenau, by the adoption of liberal principles, and the secession of the extreme rigorists, who, under the name of Amosites, organize a schismatic and fanatical Brethren's Church.

1494.——The Synod of Reichenau decrees that all who join the Unitas Fratrum from the Romish Church must be re-baptized.

1497.——Luke of Prague and Thomas of Landeskron visit the Waldenses of France and Italy.

1499.——Thomas of Prelouc and Elias of Chrenovic consecrated bishops.

1500.——Death of Bishop Matthias of Kunwald.

1501.——Death of Bishop Michael Bradacius.

1503.——Luke of Prague and Ambrose of Skutsch consecrated bishops; occasional persecutions; the fourth Confession of Faith, printed, in Bohemian, at Nuremberg, and presented to King Wladislaus, preparatory to a colloquium, at which the Calixtines, however, fail to appear.

1504.——The fifth Confession of Faith, printed at Nuremberg, and presented to the King after the colloquium has failed.

1505.——First Hymn Book published, containing paraphrases and translations of Latin Church hymns, together with many original productions; it passes through various editions: also first Catechism, entitled *Detinske otazky*, or "Questions Addressed to Children." Both these works are edited by Bishop Luke of Prague. In the first ten years of the sixteenth century, more than fifty works published by the Brethren, who have church-printing-presses at Jungbunzlau and Leitomischl.

THE UNITAS FRATRUM BEFORE THE REFORMATION.

A. D.

1505.——September 6, death of Bishop Elias of Chrenovic.

1506.——Two Suffragans, or Assistant Bishops, consecrated, that the succession may not become extinct, in the event of persecutions.

1507.——In consequence of measures taken against the Brethren by Wladislaus, they print the sixth Confession of Faith, in epistolary form for the Bohemian States, and the seventh, for the King, in Bohemian, again at Nuremberg, but do not venture to present the latter. A second edition of it printed at Jungbunzlau.

1508.——Eighth Confession of Faith, an Apology, called forth by two letters of Dr. Kasebrot, and entitled "Excusatio contra binas litteras Dr. Augustini," printed, in Latin, at Nuremberg, afterward printed in Bohemian.

1508.——Third general persecution, in conformity with the edict of the St. James Diet: it prohibits all public services of the Brethren, commands their writings to be destroyed, forbids their priests to administer the sacraments and solemnize marriages, cites them before magistrates to recant or be punished, and delivers their congregations to Calixtine or Romish priests. This edict is strictly enforced, and, for several years, the Brethren are scattered and suffer the loss of all things, adding many to "the noble army of martyrs," until the sudden death of a number of their leading enemies effects a change, and the edict falls into desuetude.

1511.——Deputation to Esasmus of Rotterdam, who declines to commit himself to the cause of the Brethren.

1516.——March 13, death of King Wladislaus, succeeded by his son Louis.

1517.——At the beginning of Luther's Reformation, the Unitas Fratrum counts more than 400 churches in Bohemia and Moravia, and has a membership of at least 200,000 souls, among whom are some of the noblest families of the land.

HISTORICAL TABLES.

TABLE NO. 3.

THE UNITAS FRATRUM AFTER THE REFORMATION.

A. D.

1518.——February 23, death of Bishop Thomas of Prelouc, the last survivor of the founders of the Unitas Fratrum.

1518 to '28.–Luke of Prague senior Bishop.

1521.——Second Catechism published, in German, still extant; republished by Zezschwitz in 1863.

1522.——First embassy to Luther, leading to a lively and afterward sharp correspondence between the Brethren and the Reformer. John Horn and Michael Weiss the deputies.

1524.——Second embassy to Luther brings out still more prominently the points of difference, especially in the discipline, and ends in an abruption of all intercourse, and a personal estrangement between Bishop Luke and Luther. The same deputies as before.

1524.——A new Confession of Faith, entitled "A short account of the origin of the Brethren," printed in Bohemian, Latin and German, and presented to the Bohemian States and King Louis.

1526.——Louis killed in battle against the Turks, and succeeded by Ferdinand of Austria, brother of Charles V, a bigoted Romanist, with a Spanish-Austrian policy.

1528.——December 11, death of Bishop Luke of Prague, at Jungbunzlau, Author of more than eighty works.

1528 to '32.–Martin Skoda senior Bishop, who pursues Luke's policy of non-intercourse with the Reformers.

1531.——First German Hymn Book, edited by Michael Weiss, but not in accordance with the instructions of the bishops.

1532.——Death of Bishop Skoda.

THE UNITAS FRATRUM AFTER THE REFORMATION.

A. D.

1532 to '47.—John Horn, senior Bishop, a more liberal policy inaugurated by the Synod of Brandeis, and a new epoch begins in the history of the Unitas Fratrum, which emerges from its partial obscurity and becomes an integral part of the national history of Bohemia. Bishop John Augusta the main supporter of this policy.

1532.——A new Confession of Faith drawn up in Bohemian, by Horn and Augusta, translated into German, surreptiously published at Zurich, (1533), translated anew and published at Wittenberg (1533), by authority, with a commendatory preface by Luther, and formally presented to the Margrave of Brandenburg.

1534.——A Synod at Jungbunzlau abolishes the re-baptism of persons joining the Unitas Fratrum from the Romish Church. Prior to this, the doctrine of the seven sacraments relinquished.

1535.——A new Confession of Faith, drawn up by Augusta in Bohemian, (two editions printed, neither of which is extant), translated into Latin, signed by twelve barons and thirty-three knights, and formally presented, by a deputation of nobles and divines, to Ferdinand, at Vienna, November 14.

1536.——Personal intercourse with Luther resumed, the third and fourth embassy of the Brethren, consisting of Bishop Augusta, George Israel and Erasmus Sommerfeld, and treating with him in regard to the publication of their new Confession.

1537.——Fifth embassy to Luther, negotiating the same matter.

1538.——The Confession of 1535 published at Wittenberg, with a preface by Luther, as also a revised edition of the Apology presented to the Margrave of Brandenburg.

1540.——A second and authorized edition of the German Hymn Book, edited by Bishop Horn. The first edition cashiered.

1540.——Embassy to Strassburg, to the Swiss Reformers, leading to a correspondence with Bucer, Calvin and others. Peter Faber and Matthias Cerwenka the deputies.

1542.——Sixth embassy to Luther, to urge upon him the importance of Christian discipline. Bishop Augusta, George Israel, and Joachim Prostiborsky the deputies.

1544.——The war with the Turks prevents Ferdinand from carrying out his policy. Increase of the Unitas Fratrum, and first congregation at Prague.

THE UNITAS FRATRUM AFTER THE REFORMATION.

A. D.

1546.——Lestomischl destroyed by fire, and loss of the entire archives of the Church.

1547.——Death of Bishop Horn.

1547 to '72.—John Augusta, senior Bishop.

1547.——In consequence of the League of Barons against Ferdinand, in the Smalcald War, he renews the edict of St. James, after the defeat of the Protestants at Muehlberg (April 24), and inaugurates the fourth persecution, which is confined to the royal estates, but is most relentless, driving several hundred Brethren out of the country, and inducing some to recant.

1548.——Bishop Augusta and his deacon, Jacob Bilek, seized by stratagem, carried to Prague, where they are inhumanly tortured, Augusta twice, (May 11 and 12), and then conveyed to the Castle of Pürglitz, (May 25), where Augusta spends sixteen years as a prisoner, being cruelly tortured a third time, in August, 1549.

1548.——The Brethren banished from the royal estates of Bohemia, emigrate to East Prussia, and settle at and near Königsberg, under Bishop Mach Sionsky, but are shamefully oppressed by the Lutherans, who allow them to retain scarcely any of their usages.

1549.——George Israel sent to Poland to found churches of the Brethren, the seed having been sown by the exiles on their way to Prussia.

1551.——April 16, death of Bishop Mach Sionsky, at Gilgenburg, Prussia, Augusta being the only survivor of the succession, and he still a prisoner.

1553.——A Synod at Prerau in Moravia, upon the report of the death of Augusta, elects two bishops and has them consecrated by the suffragans, as a matter of necessity. Augusta indignant, when he hears of it, and repudiates the whole transaction, but the Church abides by its decision.

1554.——George Israel's labors in Poland crowned with success, in that there are now forty churches of the Brethren, in that country, the chief one being at Ostrorog.

1554.——Publication of the first Polish Hymn Book.

1555.——General Synod of all Protestants of Poland, the Brethren, Reformed and Lutherans, at Cosminiec. Zealous efforts of the Brethren to effect a union among them.

1555.——John Blahoslav sent to Vienna, to the Archduke Maximilian, the son of Ferdinand, to enlist his aid on behalf of the Church.

THE UNITAS FRATRUM AFTER THE REFORMATION.

A. D.

1557.——August 24, General Synod of the Unitas Fratrum, in the centennial year of its history, at Slecza, in Moravia, attended by more than two hundred clergymen and many nobles. The Polish churches received as an integral part of the Unitas Fratrum, and George Israel elected first Bishop for Poland. John Blahoslav also elected bishop, the first historian of the Church, and a classic writer and grammarian in the Bohemian tongue.

1560.——Peter Herbert and John Rokyta sent on an embassy to the Swiss Reformers, with whom a correspondence is re-opened.

1560.——September 15, Synod at Xiaz, in Poland: renewed attempts to effect a union of Protestants.

1561.——Augusta recants but is not liberated. The Synod of Prerau (1562) suspends him.

1564.——Augusta liberated without conditions, and reconciled to his Brethren, resuming the functions of his episcopal office.

1564.——July 25, death of Ferdinand, and accession of Maximilian II, to whom the Brethren at once send their Confession of Faith, in a new German translation.

1567.——The first Diet under Maximilian abrogates the Compactata of Basle, but one-third of the Bohemians being, at this time, Catholics, the rest all Protestants, namely, Brethren, Lutherans, and Reformed.

1570.——April 9, Synod of Sendomir, in Poland, adoption of the *Consensus Sendomiriensis*, and union of the Brethren, Reformed and Lutherans.

1571.——October 11, Bishop John Augusta consecrates Andrew Stephen, Jan Kalef, and John Laurentius bishops, and thus transmits the real succession.

1571.——November 24, death of JohnBlahoslav.

1572.——January 13, death of John Augusta.

1572 to '88.—George Israel senior Bishop.

1573.——A Latin version of the German Confession of Faith, presented to Maximilian, published at Wittenberg, with an historical introduction, giving an account of the origin of the Unitas Fratrum, and of its various Confessions: this work translated into German, and published at the same place, and in the same year.

1574.——After twenty-five years of oppression, suffered at the hands of the Lutherans, the Brethren leave East Prussia, and join the Polish branch of the Church.

THE UNITAS FRATRUM AFTER THE REFORMATION.

A. D.

1575.——The *Confessio Bohemica* presented to Maximilan, in the name of the Brethren, Reformed, and Lutherans, religious liberty prevailing practically.

1576.——October 12, death of Maximilian, succeeded by his son, Rudolph II.

1579 to '93.—The Bible of Kraliz published, in six folio volumes, being a translation from the original into Bohemian of the entire Holy Scriptures, made by a committee of bishops and others, and constituting the most important and illustrious work ever published by the Unitas Fratrum. A second edition, octavo, in 1593, and a third, folio, in 1613.

1584.——Three Theological Seminaries founded, at Jungbunzlau, Prerau, and Eybenschütz; also the celebrated school at Lissa, in Poland.

1585.——John Lasitius delivers the MS. of his History of the Unitas Fratrum to the bishops.

1588.——Death of George Israel, succeeded by Jan Kalef, as senior Bishop, for one year, when he dies.

1588 to '90.—Zacharias, senior Bishop.

1590 to '94.—John Eneas, senior Bishop.

1594 to 1608.—Simon Theophil, senior Bishop.

1605.——The history of the Unitas Fratrum, written 1570–1574, by Joachim Camerarius, published, with additions, at Hiedelberg, by Louis Camerarius.

1608 to 1611.—Jacob Narcissus, senior Bishop.

1609.——Religious liberty established legally, by the Imperial Letters Patent of Rudolph: the Unitas Fratrum obtains the Bethlehem Chapel at Prague, and is represented in the Consistory.

1611 to 1626.——John Lanecius, senior Bishop.

1616.——General Synod of the Unitas Fratrum at Zerawitz, and formal adoption of the *Ratio Disciplinæ*, drawn up in 1609.

1617.——Ferdinand II, king, an extreme bigot: the Protestants rebel and elect Frederick of thePalatinate in his place, 1619, whose army is, however, totally defeated at the battle of the White Mountain, near Prague, 1620.

THE UNITAS FRATRUM AFTER THE REFORMATION.

A. D.

1621.——Ferdinand inaugurates the Bohemian Anti-reformation, having in view the total extirpation of all Protestants in Bohemia and Moravia, and carries it out relentlessly to the end. More than 30,000 families are driven into exile.

1627.——End of the Anti-reformation, the Unitas Fratrum wholly destroyed in Bohemia and Moravia; in Poland it gradually amalgamates with the Reformed Church.

HISTORICAL TABLES.

TABLE NO. 4.

THE HIDDEN SEED.

A. D.

1627.——John Amos Comenius, Rector of the School at Fulneck, goes into exile at Lissa; his prayer for a renewal of the Church on the mountain-top.

1632.——Comenius consecrated bishop, at a Synod of the exiles held at Lissa, which place becomes their chief seat, and where their school, now changed into a College, flourishes greatly.

1632.——Comenius publishes the *Ratio Disciplinæ* of 1616, at Lissa.

1648.——Bohemia and Moravia are excluded from the religious liberty agreed upon at the peace of Westphalia, after the Thirty Years War. The hopes of the exiled Brethren crushed.

1656.——Lissa burned and sacked in the war with Sweden, by the Poles, and the colony of exiled Brethren broken up.

1656.——Comenius, who had meanwhile devoted himself to the cause of education and to literary labors, and visited England and Sweden, flees, now, to Frankfort-on-the-Oder, and thence to Amsterdam.

1658.——He republishes the Confession of Faith, and the Hymn Book, the next year.

1660.——He publishes a second edition of the *Ratio Disciplinæ*, together with the 8th Book of Lasitius' History, and dedicates the work to the Church of England, to which he commends the Unitas Fratrum, in the event of its renewal.

1661.——He publishes a "Catechism for the scattered sheep of Christ at Fulneck, Gersdorf, Gedersdorf, Klöten, Klandorf, Steckwalde, Seitendorf, and Zauchtenthal," all former churches of the Brethren in Moravia, such literary labors being undertaken in view of a renewal of the Church, for which consummation he continues to pray.

1652.——Nicholas Gertichius and Peter Jablonsky consecrated bishops, that the succession might not die out, in *spem contra spem.*

THE HIDDEN SEED.

A. D.

1668.——Comenius publishes his *Unum Necessarium.*

1671.——November 15, death of Comenius, at Amsterdam.

1673.——October 28, Adam Samuel Hartman consecrated bishop, to perpetuate the succession.

1676.——August 13, John Zugehör consecrated bishop, to perpetuate the succession.

1692.——June 26, Joachim Gulichius consecrated bishop, to perpetuate the succession.

1699.——March 10, John Jacobides and Daniel Ernst Jablonsky consecrated bishops, to perpetuate the succession.

1700.——Nicholas Lewis Count of Zinzendorf and Pottendorf, born at Dresden, May 26.

1707.——Death of George Jaeschke, one of the patriarchs descended from the Bohemian Brethren, and prophetical declaration of the renewal of their Church.

1712.——July 11, Solomon Opitz, and, November 4, David Cassius and Christian Sitkovius, consecrated bishops, to perpetuate the succession.

1717.——Christian David visits the descendants of the Brethren, in Moravia, and effects an awakening among them.

1718.——Second visit of Christian David, and promise to seek an asylum for them in a Protestant country.

1722.——Third visit, bringing an invitation from Count Zinzendorf to settle on his estate of Berthelsdorf, in Saxony, in consequence of which offer the first company of Moravians, consisting of the families of Augustin and Jacob Neisser, descendants of George Jaeschke, flee from their native land, and found Herrnhut.

HISTORICAL TABLES.

TABLE NO. 5.

THE RENEWED CHURCH IN THE TIMES OF ZINZENDORF.

A. D.

1722.——*June* 8. Arrival of the Moravian refugees at Berthelsdorf.—*June* 17. The first tree felled for the commencement of a settlement.—*October* 1. The first house occupied, in which Zinzendorf, on his way home with his bride, the Countess Erdmuth Dorothea Reuss, meets the Moravians, for the first time, on the 22d of December.

1723.——*April.* Arrival of fresh emigrants from Moravia. Continuation of the building of "Herrnhut," "the watch (protection) of the Lord." Christian David repeats his visits to Moravia.

1724.——The name "Herrnhut" generally adopted for the Moravian colony.—Great awakenings at Zauchtenthal and Kunewalde, in Moravia, attend Christian David's labors. A violent and cruel persecution on the part of the priests ensues.—*May* 12. Laying of the corner-stone of a high-school or college, for the sons of the nobility, after the pattern of the Halle Institutions, afterward used as a hall for the religious meetings of the congregation, by Zinzendorf, Watteville, and Christian David.—Arrival, on the same day, of the seven *Kirchenmänner* (churchmen, i. e., descendants of the Ancient Church of the Brethren), viz., three David Nitschmanns, John Toeltschig and Melchior Zeisberger. They are present at the above service, are deeply impressed, and resolve to fix their home at Herrnhut.

1725.——Arrival of other emigrants from Moravia, amongst them David Nitschmann, the wagoner, with his son John, and his daughter Anna, and John and Martin Dober.

1726.——Zinzendorf succeeds in obtaining permission from the Austrian Government for such of its subjects to emigrate as will leave quietly.—Christian David goes to Bohemia to discover the descendants of the Bohemian branch of the Brethren's Church. Many awakenings attend his visits to Moravia.—Pious persons from various parts of Germany emigrate to Herrnhut.—Dissensions in the colony, introduced by Krüger, a German, who teaches erroneous doctrines. Alienation of Rothe and the majority of the settlers at Herrnhut. Christian David especially excited against Zinzendorf; builds a hut outside of Herrnhut. A few remain faithful.

THE RENEWED CHURCH IN THE TIMES OF ZINZENDORF.

A. D.

1727.——*February* 15. Zinzendorf obtains leave of absence from his post at Dresden, and takes up his residence at Herrnhut.—*April* 19. Zinzendorf and John Andrew Rothe, his parish Minister, divide the pastoral work at Berthelsdorf and Herrnhut.—*May* 12. As the result of their labors, the members of the congregation express their sorrow for separating themselves from the communion of the Church, and absenting themselves from the sacraments, declare their willingness to return to these, but insist, at first much against Zinzendorf's will, on the restoration of the Constitution and Discipline of the Ancient Brethren's Church. Zinzendorf and Rothe having drawn up a set of statutes for the government of the congregation, these are unanimously adopted, in a very solemn meeting. A season of deep spiritual peace and joy succeeds.—Twelve Lay Elders, to whom the superintendence of the congregation is committed, are chosed (May 20), and four are nominated as Chief Elders, the nomination being confirmed by lot.—*July* 9. Institution of the "Bands," or separate classes in the congregation.—*August*. Discovery, by Zinzendorf, of a copy of Amos Comenius' "History and Discipline of the Brethren's Church," in the public library at Zittau.—*August* 13. Celebration of the Holy Communion in the church at Berthelsdorf, and great outpouring of the Holy Spirit upon the congregation. Spiritual birth-day of the Renewed Church of the Brethren.—*August* 17. Revival amongst the children commences.—*August* 27. Beginning of the "Hourly Intercession."—*October*. Christian David on his tenth missionary tour amongst the Roman Catholics, in Silesia and Bohemia. Many persons awakened.—At the close of the year, Herrnhut contains 34 houses, and 300 communicats, 200 being emigrants from Moravia.—"Texts" announced in each house; first printed in 1731.—Zinzendorf writes a history of the Ancient Brethren's Church and of its Ritual.

1728.——*April* 26. Melchior Nitschmann and George Schmidt visit Bohemia; are arrested and thrown into prison.

1729.——*February*. Melchior Nitschmann, at Schildberg, and David Nitschmann, "the Confessor," at Olmütz, die in prison.—*March*. Christian David visits Lapland.—Eighty-three Brethren publish a declaration, endorsed by Zinzendorf and Rothe, in which they declare that, on points of doctrine, they agree with the Evangelical Church, but that they will adhere to the Constitution and Discipline of the Ancient Church of the Brethren, which had been approved by Luther and other Reformers.—First hostile publication against the Brethren, by Regent, a Jesuit.—First intercourse with Daniel Ernst Jablonsky, court-preacher at Berlin, grandson of Amos Comenius, and Bishop of the Polish branch of the Ancient Unity, who expresses much joy at the renewal of the same, at Herrnhut.—The unmarried men occupy a separate house, at the time a matter of necessity, and commencement of the "Choir Houses."—Zinzendorf begins to hold separate meetings for the different classes in the congregation.

THE RENEWED CHURCH IN THE TIMES OF ZINZENDORF.

A. D.

1730.——*April.* Spangenberg and Clemens, from Jena, visit Herrnhut.—Zinzendorf resigns his office of Warden or Spiritual Overseer of the congregation.—Martin Linner chosen to be Chief Elder, and Augustin Neisser his assistant. Anna Nitschmann chosen Eldress.—*May* 4. Covenant of Anna Nitschmann with seventeen unmarried women. Martin Linner devotes himself especially to the unmarried men. Out of their labors grows the distinctive, organized "Choir," or class system, the rudiments of which had been introduced in 1727.—*July* 25. Acceptance of the Augsburg Confession as a standard of doctrine.

1731.——Zinzendorf, desirous of avoiding all offence to pious members of the Established Church, propose a union with the same.—*January* 7. A council called; the project is warmly opposed, and not only by the Moravians; finally, it is agreed, by both parties, to submit the decision of the question to the lot. The two texts, 1 Cor. ix. 21, and 2 Thess. iii. 15, are chosen. After prayer, Zinzendorf's son, four years of age, draws the latter text: "Therefore, brethren, stand fast, and hold the traditions which you have been taught."—*April.* Zinzendorf attends the coronation of Christian VI of Denmark. This visit the immediate occasion of the first missionary undertakings of the Church.—Zinzendorf's account of the spiritual condition of the Greenlanders makes a deep impression upon the congregation.—Several parties of emigrants from Moravia arrive.

1732.——Opposition in various quarters manifests itself. The Saxon Government appoints a Commission to visit Herrnhut. The report made by the same entirely favorable.—Intercourse with awakened persons in France, Russia, and Sweden.—*August* 21. Leonhard Dober, and David Nitschmann, afterwards the first bishop, leave Herrnhut for the Island of St. Thomas, to bring the Gospel to the slaves, each with six dollars in his pocket. They arrive in St. Thomas *December* 13. Beginning of the great work of Foreign Missions.

1733.——*April* 5. First Easter-morning service in the cemetery on the Hutberg.—*May* 9. Augustus Gottlieb Spangenberg, assistant professor of theology at Halle, differing in his views from the faculty, comes to Herrnhut, and joins the Church.

1734.——This year is distinguished as that in which was developed what has been called the distinctive "Theology of the Brethren." Zinzendorf had been accused, by the Professors at Halle, of not being a child of God, "because he had not experienced the proper penitential struggle." This leads him to a thorough and prayerful examination of himself and the ground of his faith. In the atoning sacrifice of Christ he finds again the fundamental doctrine, and the only ground of hope, and to the faith in and teaching of this he and the congre-

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gation anew pledge themselves.—*March–May.* Zinzendorf in Stralsund, where he undergoes a thorough examination of his theological views, at the hands of two clergymen, and receives from them a testimonial that these are in accordance with the orthodox Lutheran faith. In this city he (April 11) preaches for the first time.—*December* 18. Zinzendorf, at Tübingen, engaged in negotiations with the Faculty of the University touching his admission to the ranks of the ministry of Christ, sets forth his reasons, in writing, for taking this step. This paper is printed the next day, by order of the Faculty, with its sanction of the contents.

1735.——*February* 12. Leonhard Dober, having been recalled from St. Thomas by his election as Chief Elder, enters upon his office.—*March* 13. David Nitschmann, the carpenter, one of the first two Missionaries of the Church, consecrated as first Bishop of the Renewed Moravian Brethren's Church, at Berlin, by Jablonsky, with the approval of Sitkovius, of Lissa, Poland, his colleague in the episcopacy of the Ancient Church. Bishop Nitschmann proceeds on a visitation to Georgia.

1736.——The opposition to Herrnhut increases. In March Zinzendorf is exiled from Saxony. The "Pilgrim, or Missionary, Congregation," formed at Marienborn and the Ronneburg.—*May* 9–18. A second Government Commission makes a thorough examination into the character of the congregation at Herrnhut; reports that the inhabitants are loyal subjects and pure in doctrine.—*December* 6–9. *First General Synod of the Renewed Brethren's Church*, at Marienborn, the subject of deliberation being the spread of the Gospel into all the world.

1737.——*January* 29. Zinzendorf arrives in London; has a number of interviews with Archbishop Potter concerning the conduct and extension of the work of Missions amongst the heathen. The latter fully and voluntarily acknowledges "the episcopal succession of the Brethren's Church," and encourages Zinzendorf and Nitschmann to preserve the same. Zinzendorf's first acquaintance with the Quakers and Methodists. A "Society" organized.—*April–June.* Zinzendorf in Berlin. At the desire of King Frederic William I, he undergoes a very strict examination, lasting for a week, of his theological views before two clergymen, one of whom had been his bitter enemy. The result is his triumphant vindication.—*May* 20. Zinzendorf in Herrnhut, having received permission to return, but being required to promise that he would not again be guilty of his former "offences," goes into voluntary banishment.

1738.——*February* 13. The Missionaries to the Samoyedes arrested at Archangel; are afterward released, but sent back.—*February.* Bœhler at Oxford with the Wesleys.—*March* 9. Zinzendorf banished "forever" from Saxony. His third exile.—*October* 14. Zinzendorf sets out for St. Thomas. At Amsterdam answers the Pastoral Letter of the Classis against the Moravians; founds a congregation. Leonhard Dober labors amongst the Jews in this city.

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1739.——*January* 29. Zinzendorf arrives at St. Thomas, and effects the release of the imprisoned Missionaries.—*June* 9–16. *Second General Synod*, at Ebersdorf.—*July*. Zinzendorf returns to Marenborn.—The "Seminary of Candidates" (*Seminarium Augustanae Confessionis*) instituted.—The "Choir" (class) principle formally developed.

1740.——*June* 12–20. *Third General Synod*, at Gotha. *July* 9. Polycarp Müller consecrated Bishop.—*July* 19. Abraham Richter, Missionary amongst the Christian slaves in Algiers, dies of the plague.—Arvid Gradin's mission to the Greek Patriarch at Constantinople.—*December* 5–31. *Fourth General Synod*, at Marienborn.

1741.——*May* 8. "Society for the Furtherance of the Gospel amongst the Heathen," organized (in London) by Spangenberg. *June* 20—*July* 3. *Fifth General Synod*, at Marienborn. Zinzendorf temporarily resigns his office as Bishop, intending to visit America. The "General Conference," of twelve members, instituted.—*August* 29. Special day of covenanting amongst the Single Brethren.—*September* 11–23. *Sixth General Synod*, or, the "Synodal Conference" of London. Leonhard Dober resigns his office of General Elder. This office is abolished, and Jesus only is recognized as the Chief Shepherd and Head of the Church.—*November* 13. Upon formally announcing this to the churches, powerful experience among them of the headship of Jesus.

1742.——*November* 10. Congregation in London organized. Great awakening in Yorkshire by the preaching of Ingham, Toelschig, Bœhler, Spangenberg, and others—The "Brethren's Congregation" changed into the "Moravian Church." New congregations established. Much opposition to Zinzendorf and the Church—The Missionaries, Lange, to China, Hirschel and Kund, to the Calmucks, imprisoned at St. Petersburg, remaining in confinement till 1747.

1743.——*February* 17. Zinzendorf arrives in England from America. *July* 1–12.—*Seventh General Synod*, at Hirschberg. Zinzendorf protests against the measures of the General Conference in establishing new and Moravian congregations. "A congregation of God in the Spirit," his great aim. The General Conference is abolished, and Zinzendorf again at the head of affairs. He is constituted *Advocatus et Ordinarius Fratrum*, with almost unlimited powers.—In *December* he visits the extensive missions in Livonia; is detained at Riga, and kept a prisoner till *January* 12, 1744, when he is commanded to leave the Russian territory.—Arvid Gradin is sent to St. Petersburg to seek an audience with the Empress Elizabeth; is thrown into prison, where he remains till 1747.

1744.——*May* 12—*June* 15. *Eighth General Synod*, at Marienborn, with more than two hundred members. Zinzendorf's idea of three "Tropes" in the Unitas Fratrum discussed, that is, three theological

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tendencies, the Moravian, Lutheran and Reformed, combined in one Unitas.—*September* 12—*October* 13. *Ninth General Synod*, at Marienborn, devoted to a discussion of pastoral work for souls.—Bengel writes against the Brethren.

1745.——*January* 4–27. *Tenth General Synod*, at Marienborn. Zinzendorf's "trope" principle adopted. Presbyters, deacons, deaconesses and acolyths recognized. *July* 11–27. *Eleventh General Synod*, at Marienborn.—In the autumn of this year, first symptoms of fanaticism.

1746.——*May* 12—*June* 14. *Twelfth General Synod*, at Zeist.—Building of the ship "Irene," Captain Garrison.—Second Concession from the King of Prussia.

1747.——*May* 12—*June* 14. *Thirteenth General Synod*, at Herrnhaag.—*September* 16. Zinzendorf's return to Saxony, after ten years' exile.—John Cennick's labors in Wales and North Ireland; many souls awakened. John Gambold and Benjamin Latrobe.—Hocker and Rüffer set out on a mission to Tartary—The British Parliament passes two acts by which the Brethren are exempted from bearing arms and taking the oath.

1748.——*June* 26–28. *Fourteenth General Synod*, at Gross Krausche, an estate near Gnadenberg. Subject of discussion, mainly, the doctrine.—Third Saxon Commission at Herrnhut; its report favorable, and the next year, by royal decree, entire freedom guaranteed.—Zinzendorf in England. Negotiations with the Government.—Culmination of the fanatical excitement, especially in Herrnhaag, Herrnhut and the Saxon congregations. The American congregations scarcely at all affected, owing to Spangenberg's influence, and the British only slightly.

1749.——*May* 12. The British Parliament recognizes the Brethren's Church as an ancient, evangelical, episcopal Church.—Removal of the Theological Seminary from Marienborn to Barby.

1750.——*February* 21. Commencement of the emigration from Herrnhaag, owing to the arbitrary exactions of the Government; a great pecuniary loss to the Church, but, at the same time, one means by which it recovers from fanaticism. There were 973 inhabitants.—*June* 12. *Fifteenth General Synod*, begun in London, continued at Barby and Herrnhut, with occasional interruptions, to *December* 2.

1751.——*February* 3. Death of Christian David, the "Servant of the Lord."

1752.——*May* 28. Death of Count Christian Renatus Zinzendorf, aged only twenty-eight years.

THE RENEWED CHURCH IN THE TIMES OF ZINZENDORF.

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1753.——Great financial embarrassments in England. *August* 27—*October* 18, a so-called "Rathstag," or Council, held in Lindsey House, in London, to deliberate on the means of payment. A Board of Administrators appointed.

1754.——*June* 5. Organization of the Ministers' Conference at Herrnhut.—*November* 11. Provincial Synod in England. John Gambold chosen Bishop for England, and the British churches recognized as a part of the Unitas Fratrum.

1756.——*April* 25—*May* 14. The so-called "Moravian Synod" held at Herrnhut; an assembly of those servants of the Church who are, by birth, Moravians, called by Zinzendorf, in order to urge his principle of the "tropes" upon them, and in order to establish the idea that the Moravian Brethren's Church is but a part of that whole Brethren's Unity which maintains the Augsburg Confession. The Moravians declare, in substance, that, "for the time being," they will abide by his ideas.—*June* 9—*July* 5. *Sixteenth General Synod*, at Herrnhut and Berthelsdorf.—*June* 19. Death of the Countess of Zinzendorf.

1760.——*May* 9. Death of Zinzendorf; buried May 16; there being two thousand persons present at the funeral, amongst them Ministers and Missionaries from all parts of the world.—*May* 21. Death of Anna Nitschmann, Zinzendorf's second wife, whom he had married in 1757.

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TABLE NO. 6.

THE RENEWED CHURCH SINCE 1760.

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1760.——*May* 30. The principal coadjutors of Count Zinzendorf, Bishop John de Watteville (his son-in-law,) Henry XXVIII, Count Reuss, Frederick de Watteville, Ernst Julius de Seidlitz, John Frederick Köber, Leonhard Dober, and others, meet as a Conference, called the "Raths-Conferenz," in order to administer the government of the Church, until a General Synod can be convened. John de Watteville, by the force of circumstances, and not by any aspirations of his own, gradually takes the place of his father-in-law, as head of the Brethren's Unity.

1762.——Köber sends a memorial to the Conference, protesting against the position of Watteville, and calling for more action, on its part, as a body; whereupon a new Board is formed, consisting of John de Watteville, John Frederick Köber, Frederick de Watteville, Abraham de Gersdorf, Leonhard Dober, Andrew Grasman, David Nitschmann, Jonàs Paulus Weiss, and, afterward, Augustus Spangenberg, who arrives from America, as a member of it, in November. It is denominated the "Enge-Conferenz," and sits from May 26 to February 23, 1763, perfecting an "Interim Arrangement," as it is called, for the government of the Church.

1764.——*July* 2—*August* 28. *Seventeenth General Synod*, convened in the Castle of Marienborn, to settle the constitution of the Unitas Fratrum; sixty-nine voting members, among them ten bishops, of whom four, namely, John de Watteville, Frederick de Watteville, Augustus Spangenberg, and Leonhard Dober, are appointed, conjointly, Presidents, while Paul Eugene Layritz and Frederick Adam Scholler are made Moderators, that is, officers who direct the course of business and maintain order, in some sort, assistants of the Presidents. Great faith in the face of great difficulties. Debt of the Unity $773,162. Three Boards formed to govern the Church: the *Directory*, the highest in authority, the *Board of Syndics*, and the *Unity's Wardens' Board*, the relation between them being not properly defined, and the arrangement insufficient. The Syndics and Wardens have their seat at Herrnhut, the Directory itinerates, as far as England.

THE RENEWED CHURCH SINCE 1760.

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1764.——*February* 21. Ukase of the Empress Catharine II, of Russia, in favor of the Brethren, and founding of Sarepta, on the Volga, in 1765.

1769.——*July* 1—*September* 17. *Eighteenth General Synod,* convened at Marienborn, to settle the constitution of the Unitas Fratrum, preparatory Synods having been held in Lusatia and Silesia, at Berlin, and in North America; eighty-four voting members; Bishop Spangenberg sole President, and Conrad Fries, Moderator. The three Boards consolidated as one administrative body, and called "The Unity's Elders' Conference;" the General Synod recognized as the highest judicatory; the representative principle established; and all the main features of the present ecclesiastical constitution adopted. Bishop Nathaniel Seidel delegate from America.

1769.——The Unity's Elders' Conference begins its labors at Gross Hennersdorf, near Herrnhut.

1771.——*August.* The Unity's Elders' Conference removes its seat to Barby, near Magdeburg.

1772.——*June* 17. Semi-centennial celebration of the founding of Herrnhut and renewal of the Brethren's Church. Amidst increasing financial distress, a new spirit of liberality manifested; twenty women, at Herrnhut, take the lead, and pledge their silver plate; a Sinking Fund formed, which receives voluntary contributions from all quarters, including America. Köber and Quandt the leading financiers.

1772.——*October* 8. Death of David Nitschmann, the first Bishop of the Renewed Church, at Bethlehem.

1775.——*April* 27. Death of Bishop Peter Boehler, in London.

1775.——*July* 1—*October* 9. *Nineteenth General Synod,* convened at Barby; fifty-two voting members; Bishop John de Watteville sole President; two delegates from America, Frederick de Marshall and David Zeisberger (not the Missionary). Minor constitutional points settled; the debt of the Unity reduced by $220,000 since the formation of a Sinking Fund.

1782.——*August* 1—*October* 22. *Twentieth General Synod,* convened in the Castle of Berthelsdorf; fifty voting members; Bishop Spangenberg, President. Measures taken for renewed activity in spreading the kingdom of God, especially through the agency of the "Diaspora," (see page 57–59): theological dissensions in Germany, and spread of rationalism, during which time the Church of the Brethren is "the depository of the doctrine of the atonement."

THE RENEWED CHURCH SINCE 1760.

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1784.——*September.* The Unity's Elders' Conference leaves Barby, and takes up its abode at Herrnhut, where the first meeting is held, October 1, in the present Archives-Room of the "Herrschaftshaus."

1788.——In the spring of this year, the Unity's Elders' Conference temporarily removes to Gnadenfrei, until April, 1789.

1788.——*October* 7. Death of Bishop John de Watteville, at Gnadenfrei.

1789.——*June* 1—*September* 3. *Twenty-first General Synod;* sixty voting members; Christian Gregor, President; John Ettwein, Jacob Van Vleck and Christian Lewis Benzien delegates from America; held in the Chapel of the Widows' House, where all subsequent General Synods have been held.

1792.——*September* 18. Death of Bishop Augustus Spangenberg, aged eighty-eight years, and for twenty-three years President of the Unity's Elders' Conference.

1801.——*June* 1—*September* 3. *Twenty-second General Synod,* convened at Herrnhut; Bishop Jeremiah Risler, President; John Andrew Hübner, John Daniel Köhler, and Charles Frederick Schroeter delegates from America. The debt of the Unity reduced to $54,000, and this balance assumed by the house of Abraham Dürninger & Co., at Herrnhut, so that the entire liabilities of the Church are wiped out, amidst great rejoicing.

1818.——*June* 1—*August* 31. *Twenty-third General Synod,* convened at Herrnhut; forty-seven voting members; Bishop John G. Cunow, President; Charles Gotthold Reichel, Lewis David de Schweinitz, J. Gebhard Cunow and Owen Rice, delegates from America. The use of the lot greatly restricted in the American churches, in accordance with their own wishes, which forms the first step toward the provincial independence of that Province.

1822.——*June* 17. Centennial celebration of the founding of Herrnhut and renewal of the Brethren's Church, throughout all its Provinces and Mission fields.

1825.——*May* 30—*August* 18. *Twenty-fourth General Synod,* convened at Herrnhut; thirty-three members; Frederick Lewis Koelbing, President; Lewis David de Schweinitz, sole delegate from America.

1836.——*May* 30—*September* 3. *Twenty-fifth General Synod,* convened at Herrnhut; forty-five voting members; Bishop Peter Frederick Curie, President; John Daniel Anders, John Christian Bechler, Charles Frederick Seidel, Daniel Wohlfahrt, and Eugene Alexander Frueauff delegates from America.

THE RENEWED CHURCH SINCE 1760.

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1848.——*May* 29—*September* 5. *Twenty-sixth General Synod*, convened a Herrnhut; fifty-five members; Bishop John G. Herman, President, and Samuel Christlieb Reichel, Vice President; William Henry Van Vleck, Peter Wolle, John C. Jacobson, David Bigler, George F. Bahnson, and Henry A Shultz delegates, and Charles F. Kluge a member ex officio, from America.

1857.——*March* 1. Great celebration, in all quarters of the globe, where the Brethren dwell, of the fourth centennial anniversary of the founding of the Unitas Fratrum, at Lititz, in Bohemia.

1857.——*June* 8—*September* 1. *Twenty-seventh General Synod*, convened at Herrnhut. The most important Synod since 1769, called, at the request of the American Province, in order to remodel the entire constitution of the Unitas Fratrum, and inaugurating a new era in the history of the Church in America. The draft of the constitution proposed by the American Province adopted, and its provincial independence established; the other Provinces, too, made, in most respects, provincially independent; the financial union of the three Provinces abolished, each to care for its own finances; delegates to the General Synod to be elected by the Provincial Synod, and equality of representation, each Province to have nine delegates. Sixty-one voting members, of whom twelve are bishops and members of the Unity's Elders' Conference, eighteen from the Continental Province, ten from the British, seven from the American, and fourteen members ex officio; Bishop John Martin Nitschmann, President, and Charles F. Kluge, Vice-President. Philip H. Goepp, Lewis F. Kampmann, Edmund de Schweinitz, Edwin T. Senseman, Sylvester Wolle, Levin T. Reichel, Samuel Thomas Pfohl, delegates, and Eugene A. Frueauff, and Emil A. de Schweinitz ex officio members, from America.

1869.——*May* 24. *Opening of the Twenty-eighth General Synod*, at Herrnhut. Members from America: Robert de Schweinitz, delegate of the American Provincial Board; Francis R. Holland, Francis F. Hagen, Amadeus A. Reinke, Francis Jordan, Hermann A. Brickenstein, Lewis R. Huebener, Edward T. Kluge, George F. Bahnson, and Lewis Rights, delegates from the Northern and Southern Synods; and Emil A de Schweinitz, ex officio member.

HISTORICAL TABLES.

TABLE NO. 7.

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1734.——*November* 21. The first emigrants, ten in number, and all natives of Moravia, leave Herrnhut in order to plant the Church of their fathers in the New World.

1735.——*February* 3. Having been joined by Augustus G. Spangenberg, they sail from Gravesend, England, and arrive at Savannah, Georgia, *April* 7.

1736.——*February* 16. A second party, numbering twenty persons, and led by Bishop David Nitschmann, John and Charles Wesley having been their ship-companions, join the colony, which organizes the first American Moravian Church, *February* 28, with Anthony Seifferth as its Pastor.

1739. ——Peter Boehler (arrived October 15, 1738,) Missionary among the negro slaves, at Purysburg, in South Carolina.

1740.——*April* 13. The first attempt to plant the Church in America having proved a failure, by reason of dissensions among the settlers and political disturbances in Georgia, and there remaining but seven persons of the colony, the rest having returned to Europe or scattered, these seven leave Georgia in company of George Whitefield, and in his sloop, and reach Philadelphia, *April* 25.

1740.——*May* 30. The remnant from Georgia, together with some other Moravians found in Pennsylvania, eleven persons in all, namely, *Peter Boehler, Anthony Seifferth, Martin Mack, John Boehner, David Zeisberger, Anna Zeisberger, David Zeisberger, Jr.*, (their son, the future Apostle of the Indians,) *Matthias Seybold, Hannah Hummel, Benjamin Summers*, and *James Summers*, arrive on the present site of Nazareth, hold the first religious service beneath "Peter Boehler's Oak Tree," and begin to build a School House for Whitefield.

1740.——*December*. Bishop David Nitschmann arrives from Europe, and engages the pioneers, whom Whitefield had peremptoriiy dismissed

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(*vide p.* 39,) to begin a Moravian settlement on the Lehigh River, where he buys five hundred acres of land. Peter Boehler leaves the enterprise in his hands and returns to Europe, *January* 29, 1741.

1741.——*March* 9. First tree felled by "Father Nitschmann" for the building of this settlement, which the Moravians propose to call "Bethlechem," or *House on the Lehigh.*

1741.——*December.* Count Zinzerdorf, after having landed at New York, with his daughter, the Countess Benigna, *November* 29, reaches the new settlement in time to celebrate Christmas with his brethren, and gives to it its present name of "Bethlehem."

1742.——The Pennsylvania Synod instituted. Its first seven meetings (*vide page* 41.)

1742.——*May* 19. Zinzendorf, having preached to the Lutherans of Philadelphia, is temporarily chosen as their Pastor.

1742.——*June* 7. Second visit of Peter Boehler to America, with a body of fifty-seven Moravians, called "The first Sea Congregation," who land at Philadelphia.

1742.——*June* 25. The church at Bethlehem organized, by Zinzendorf. Beginning of the "Economy," (*vide page* 40.)

1742.——Zinzendorf's journeys to the Indian country: the first, *July* 24—*August* 7, to the Blue Mountains, the Schuylkill, and the Tulpehocken, in the present Berks County, Pennsylvania, where, at the house of Conrad Weisser, he concludes a treaty, as the head of the Unitas Fratrum, with the Sachems of the Six Nations, receiving from them that Fathom of Wampum, of one hundred and sixty-eight pieces, which figures so largely in the history of the Indian Mission; the second, *August* 10—*August* 30, to Shekomeko, New York, (*vide page* 44); the third, *September* 24—*November* 9, up the Susquehanna, to Shamokin (Sunbury), and the Valley of Wyoming, which he is the first white person to visit.

1742.——*November.* First and temporary form of government for the Church in America instituted by Zinzendorf: Peter Boehler to be Pastor of the church at Bethlehem and Syndic, or, President of the Pennsylvania Synod; Anthony Seifferth to be his Assistant; and Bishop David Nitschmann Superintendent of the Indian Mission.

1742.——*December* 28. Last meeting of Zinzendorf with the leading members of the Pennsylvania Synod, at the Ridge, six miles from Philadelphia, where arrangements are made for future convocations of this body.

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1743.——*January* 9. Count Zinzendorf leaves America, in the ship *James*, chartered by him, and the command of which he gives to Captain Garrison.

1743.——The Manor of Nazareth purchased of George Whitefield, and the House, begun for him in 1740, now the property of the Brethren, and completed by them, occupied for the first time, *January* 2, 1744.

1743.——David Zeisberger, a young man of twenty-two years, in the fire of his "first love," dedicates himself to the work of converting the aborigines of America, by a solemn pledge to the Ministers at Bethlehem.

1743.——The Pennsylvania Synod meets four times: at Philadelphia, Mill Creek, (Berks County, Pa.) Bethlehem, and Philadelphia again.

1744.——The Pennsylvania Synod meets twice, at Oley and Heidelberg, in Berks County, Pa.

1744.——*November* 30. Arrival of Bishop Spangenberg (consecrated June 15, 1744, at Herrnhaag), at Bethlehem, as *Vicarius Generalis Episcoporum in America*, and "Chief Elder" for the churches in this country. Bishop David Nitschmann leaves for Europe in the same year, and Peter Boehler in the year following, *April* 8, 1745.

1744.——Persecution of the Moravians by the Assembly of New York; two acts passed against them; the persecution culminates in the breaking up of the Indian Mission at Shekomeko, by the Sheriff of Dutchess County, *December* 15.

1745.——*May* 24—*July* 12. Spangenberg's visit to Onondaga, with Conrad Weisser, David Zeisberger, and John Joseph Schebosh (John Bull), and second treaty with the Sachems of the Iroquois Confederacy.

1745.——The Pennsylvania Synod meets three times: *March* 10–11, at Fredericktown, several miles back of the present Pottstown, in Montgomery County; *August* 18–19, at Bethlehem; *November* 27–28, at Lancaster; Spangenberg presiding over its deliberations.

1746.——Bishop John Christoph Frederick Cammerhof arrives at Bethlehem, as Spangenberg's Assistant, an enthusiastic young man, full of zeal and good works, but deeply tinctured with the fanaticism of Herrnhaag, (*vide pages* 35 *and* 36.)

1746.——The Pennsylvania Synod meets four times: *January* 24–27, at Bethlehem; *March* 25–27, at Philadelphia; *July* 31–*August* 4, at Philadelphia; *October* 30—*November* 2, at Creuz Creek, near York. It is constantly growing to be less of a Union and more of a Moravian

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body. In the official journal of the one at Creuz Creek, the title "Synod of the Brethren," occurs, for the first time; nevertheless, at that very meeting, Spangenberg still protests that it is not a "Moravian Synod."

1747.——*June* 25. Congregation at Nazareth regularly organized.

1747.——The Pennsylvania Synod meets three times: *January* 15–18, at Bethlehem; *May* 10–14, at Germantown; *September* 3–8, at Bethlehem.

1748.——The Pennsylvania Synod meets twice: *January* 21–25, at Quittopehille, or Hebron, a former Moravian Church, in the outskirts of the present Borough of Lebanon; *June* 2–5, at Bethlehem.

1748.——*September* 14. Arrival, at Bethlehem, of Bishop John de Watteville, on an official visitation, accompanied by his wife, the Countess Benigna, Zinzendorf's daughter. A new epoch begins in the history of the American Moravian Church.

1748.——*October* 12–16. *First regular Provincial Synod of the American Moravian Church;* Bishop de Watteville, President; held in the chapel of the newly erected Brethren's House, at Bethlehem, the middle building of the present Female Seminary. Watteville sets forth the doctrine as hereafter to be taught; the ministerial grades established at the Tenth General Synod of the Unitas Fratrum (Marienborn, 1745); and, practically, abrogates "the Congregation of God in the Spirit." Without any formal action of this kind, the Moravian Church of America may be said to have been constituted on the present occasion, a *Province* of the Unitas Fratrum.

1748.——*November* 13. By authority, Watteville abolishes the office of Chief Elder in America, and, at the same time, relieves Spangenberg of all his other offices, who retires, deeply hurt, to Philadelphia, a victim to the jealousy of some of his brethren.

1749.——*January* 23–26. *Second Provincial Synod,* at Bethlehem, Bishop de Watteville, President, devoted to a full discussion of the work of the Brethren in this country.

1749.——*May* 21. Arrival, at Bethlehem, of Bishop John Nitschmann, as Spangenberg's successor, with a body of one hundred and twenty Moravian emigrants, the "Second Sea Congregation."

1749.——*August* 10-13. *Third Provincial Synod,* convened at Philadelphia, Bishop de Watteville, President.

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1749.——*October* 15. Bishop de Watteville, accompanied by Spangenberg, sails back to Europe, from New York, in the *Irene*.

1749.——*November* 9-12. *Fourth Provincial Synod*, convened at Warwick, a new preaching station, the present Litiz, Bishop Cammerhof, President.

1749.——*December* 17. Christiansbrunn, near Nazareth, made the centre of a colony of young men, ("single brethren,") and occupied by twenty-two of them.

1750.——*March* 15–18. *Fifth Provincial Synod*, convened at Bethlehem, Bishop John Nitschmann, President.

1750.——*May* 14—*August* 17. Memorable journey, of 1600 miles, on foot, horseback, and in a canoe, of Cammerhof and Zeisberger, to Onondaga, and third treaty with the Iroquois Sachems.

1750.——*October* 18–21. *Sixth Provincial Synod*, convened at Bethlehem, Bishop John Nitschmann, President.

1751.——*April* 28. Early death of Bishop Cammerhof, aged twenty-nine years.

1751.——*September* 21–23. *Seventh Provincial Synod*, convened at Quittopehille, Bishop John Nitschmann, President.

1751.——*November* 16. John Nitschmann retires from the Presidency of the American Province, and goes back to Europe, giving to the "Jünger Collegium," the name by which the Provincial Board was then known, a written commission to act in his name until the arrival of his successor.

1751.——*December* 10. Bishop Spangenberg returns to Bethlehem, as *Ordinarius* for America, accompanied by Bishop Matthew Hehl, who is to take Cammerhof's place in the office of Assistant.—*December* 11. The "Jünger Collegium," in a solemn convocation, formally delivers to Spangenberg the commission left by Nitschmann.

1751.——*December* 11 *and* 12. *Eighth Provincial Synod*, convened at Bethlehem, Bishop Spangenberg, President.

1752.——*May* 3–7. *Ninth Provincial Synod*, convened at Philadelphia, Bishop Spangenberg, President.

1752.——*July* 20–25. Visit of eighty-one Nanticokes and Shawnese to Bethlehem, there being, besides, fifty-five Mohicans and Delawares in the settlement—one hundred and thirty-six Indians in all—with whom councils are held, and in whose presence several converts from their own nations are baptized.

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1752.——*August* 25. Spangenberg, with five associates, leaves Bethlehem, in order to survey a tract of land, for a Moravian settlement, in the wilderness of North Carolina, and returns February 12, 1753.

1752.——*November* 3–5. *Tenth Provincial Synod,* convened at Oley, Bishop Hehl, President.

1753.——*March* 8–11. *Eleventh Provincial Synod,* convened at Lancaster, Bishop Spangenberg, President: the last Synod prior to his return to Europe, whither he goes to report on American affairs, sailing from New York, *April* 20.

1753.——*August* 7. The North Carolina tract, of about 100,000 acres, purchased of John, Earl of Granville, and called "Wachovia:" first settlers arrive from Bethlehem, *November* 13, found "Bethabara," and establish an "Economy."

1753.——*September* 13. Bishop Peter Boehler reaches Bethlehem, as Spangenberg's temporary successor; and holds the *Twelfth Provincial Synod, November* 1–4, at Heidelberg.

1754.——*February* 21–24. *Thirteenth Provincial Synod,* at Donegall, or Mount Joy, Pa., Bishop Boehler, President.

1754.——*April* 22. Spangenberg returns from Europe, and resumes the superintendence of the American Province.

1754.——*August* 6–11. *Fourteenth Provincial Synod,* convened in the midst of the Indian Church at Gnadenhütten, on the Mahony, Bishop Boehler, President.

1755.——*January* 16–22. *Fifteenth Provincial Synod,* convened at Bethel, on the Swatara, in the present Lebanon County, Pa., Bishop Spangenberg, President.

1755.——*April.* David Nitschmann returns to America as itinerant or Missionary Bishop. His death, *vide Table No. 6, p.* 172.

1755.——*May* 3. Corner-stone of Nazareth Hall laid, and its chapel dedicated, *November* 13, 1756.

1755.——*August* 12–18. *Sixteenth Provincial Synod,* convened at Warwick, Bishop Spangenberg, President, and Bishops Boehler and Hehl both being members. The project of founding a third exclusive Moravian settlement in Pennsylvania made known; Warwick, which had been begun February 9, 1749, to be the place; and "Litiz" the name, after the old Barony in Bohemia.

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1755.——*August* 28. Bishop Boehler, who, since Spangenberg's return, had been without a proper position in America, goes to Europe, at the call of Zinzendorf, to attend the Sixteenth General Synod.

1755.——*November* 24. Massacre at Gnadenhütten.

1756.——*March* 10–14. *Seventeenth Provincial Synod*, held in Salisbury, first called Maguntsche, and now Emmaus; and *September* 22–26, the *Eighteenth*, convened at Bethlehem, at both of which Bishop Spangenberg presides.

1756.——Litiz laid out, on the plantation presented to the Church by George Klein, whose stone farm-house becomes the first residence of the Ministers. In *November*, Bishop Hehl takes up his abode there, as the head of the new settlement, and the "Superintendent" of the churches in that section of Pennsylvania, and in Maryland, retaining his seat as a member of the Directing Board at Bethlehem.

1756.——*December* 16. Bishop Peter Boehler returns to Bethlehem, from Europe, as *Vice Ordinarius*, or Vice Superintendent, of the American Province.

1757—1761.—Seven *Provincial Synods:* the *Nineteenth*, *May* 5–9, held in Nazareth Hall, and the *Twentieth*, *August* 18–21, at York, in 1757; the *Twenty-first*, *June* 1–4, at Lebanon, and the *Twenty-second*, *August* 31—*September* 3, at Bethlehem, in 1758; the *Twenty-third*, *May* 10–13, at Lancaster, in 1759; the *Twenty-fourth*, *June* 26–29, with twenty-seven members, at Litiz, in 1760; and the *Twenty-fifth*, *May* 21–24, at Litiz, in 1761; all presided over by Bishop Spangenberg.

1760.——*August* 22. News of the death of Count Zinzendorf reaches the American churches, soon after which Spangenberg is called to Europe, as a member of the Board which is to govern the Unitas Fratrum until the meeting of a General Synod, *vide Table No.* 6, *p.* 171.

1761.——*October* 21. Bishop Nathaniel Seidel and Frederick William de Marshall arrive at Bethlehem to assume some of the offices filled by Spangenberg.

1762.——*May* 12–16. *Twenty-sixth Provincial Synod*, convened at Lancaster. The last at which Bishop Spangenberg presides, and which establishes the following points: Spangenberg is to deliver the "Oeconomat," or superintendence of all the temporal affairs of the Province, to Seidel, but is to remain "Ordinarius," until he can consult with the Directory in Europe; Boehler is to continue "Vice Ordinarius;" Marshall is to be "General Warden," and Seidel's special Assistant. Subsequently Seidel becomes, in full, the President of the Province, as also the first "Proprietor," that is, the person who holds in his

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own name all the property of the Church in America, and leaves it by will to his successor, appointed by the Unity's Board, there being no incorporated churches in the Province.

1762.——*May and June.* After an existence of twenty years, the "Economy" is abrogated at Bethlehem, Nazareth, and the neighboring settlements.

1762.——*June* 22. Spangenberg's final departure from Bethlehem, and *July* 1, from America, taking ship at Philadelphia.

1763.——*June* 9–12. *Twenty-seventh Provincial Synod*, convened at Philadelphia, Bishop Peter Boehler, President.

1764.——*April* 26–29. *Twenty-eighth Provincial Synod*, convened at Bethlehem, Bishop Peter Boehler, President: the last American Synod in which he takes part.

1764.——*May* 7. Final departure of Bishop Peter Boehler for Europe, who reaches Marienborn in time for the Seventeenth General Synod, and is chosen a member of the Unity's Directing Board.

1765.——*April* 17–19. A Conference of Ministers, over which Bishop Hehl presides, called at Litiz, in order to hear the Results of the General Synod of 1764.

1765.——*November* 28. Bishop David Nitschmann, Jr., "the Syndic," one of the five *Kirchenmänner* (*vide Table No. 5, page* 164,) who arrived at Herrnhut in 1724, from Moravia, reaches Bethlehem, on an official visit, in the name of the Directory, and in accordance with a resolution of the General Synod of 1764.

1766.——*February* 19. Salem founded on the North Carolina tract, an exclusive settlement, with an "Economy," in part.

1766.——*May* 30—*June* 4. *Twenty-ninth Provincial Synod*, convened at Bethlehem; Bishop Nitschmann, President; thirty-three Ministers, besides those of Bethlehem, and fourteen lay delegates, among them one Indian, constitute the membership. The Results of the General Synod of 1764 explained by Nitschmann, and considered by the assembly, amidst great enthusiasm for the Unitas Fratrum, and deep gratitude to God.

1766.——*September* 15. Close of Bishop Nitschmann's visitation, and departure from Bethlehem for Europe.

1768.——Frederick de Marshall, who had been appointed "Œconomius of Wachovia," four years before, that is, Superintendent of all its secular affairs, takes up his abode permanently, first at Bethabara, and afterward at Salem.

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1768.——*October* 20–23. *Thirtieth Provincial Synod,* convened at Litiz; Bishop Hehl, President; forty-three members, besides those living at Litiz; about twelve of them lay delegates. The first American Synod, regularly and specially, *preparatory* to a General Synod; Bishop Nathaniel Seidel appointed delegate to the Eighteenth General Synod, to be held in 1769, at Marienborn. This is the last convocation, for eighty-one years, that bears the title of a "Provincial Synod."

1770.——*November* 16. Arrival at Bethlehem of Bishop Christian Gregor, John Loretz, and John Christian Alexander de Schweinitz, on an official visitation of the American Province. Gregor and Loretz are members of the "Unity's Elders' Conference," (*vide Table No.* 6, *p.* 172); Schweinitz, after the visitation is concluded, is to remain in America as the first "Administrator" of the Unity's property, and permanent representative of the Unity's Elders' Conference in the American Province, and its governing Board. The title of this Board, which had been known by various names, and, last, as the "Oeconomat's Conferenz," is changed into "Provincial Helper's Conference," its members, whose numbers vary from six to eight and more, live at Bethlehem, Nazareth and Litiz, and, one of them, Bishop Hehl, continues Superintendent of his District. A separation is effected of the property belonging to the Unity, and that to be owned by the American churches, and a "Sustentation Diacony" organized for the Province.

1771.——Gregor, Loretz, and Schweinitz visit Wachovia, where the "Economy" at Bethabara and Salem is abolished, and a separate Helpers' Conference organized, which leads to the development of a "Southern District," with all the prerogatives, however, of an integral Province of the Unitas Fratrum. At its head stands Frederick de Marshall, *Senior Civilis*, from 1771—1802, as President of the Conference and Administrator of the Unity's property; then, 1802—1811, Bishop Charles G. Reichel, as President of Provincial Helper's Conference, and Lewis Beuzien as Administrator; 1811—1812, Bishop John Herbst as President; 1812—1822, Jacob Van Vleck as President, and Lewis David de Schweinitz as Administrator to 1821; 1822—1829, Bishop Andrew Benade as President, and 1821—1844, Theodore Shultz as Administrator; 1829—1836, John C. Bechler as President; 1836—1849, Bishop William H. Van Vleck as President, and 1844—1853, Charles F. Kluge as Administrator; 1849—1854, Bishop John G. Herman as President, and 1853–1869, Emil A. de Schweinitz as Administrator; 1854—1857, Levin T. Reichel as President; and 1857—1869, George F. Bahnson as President, in which latter year a memorial is presented to the General Synod, asking that the "Southern District" may be united with the rest of the American Province, and its independent organization abrogated. The property of the Church in this District was occasionally held by Proprietors different from those in the Northern District.

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1772.——*May* 6. Greger and Loretz leave Bethlehem and return to Europe.

1774.——*November* 25 *and* 26. The site for an exclusive Moravian settlement in New Jersey surveyed, on land which Samuel Green, an enthusiastic member of the Church, had offered to give for that purpose, but which the Conference refused to accept, that his children might not be robbed, and, instead, bought of him, and where had been begun a small enterprise, in 1769, called "Greenland." In 1775, February 8, the new town receives the name of "Hope."

1776.——*December* 3–*March* 27, 1777, *and September* 1777–*June* 1778. The General Hospital of the American Army, in the Revolutionary War, located in the Brethren's House at Bethlehem.

1779.——*April.* Bishop John Frederick Reichel arrives at Bethlehem, as the representative of the Unity's Elders' Conference, on a visitation to the Province, more particularly in view of the political dissensions in the midst of it, and the difficulties growing out of the "Test Act."

1779.——*August* 5–12. *Thirty-first Provincial Synod,* "a Conference of the Ministers of the City and Country Congregations," held at Litiz, by Bishop Reichel; seventeen of them being present.

1781.——*April* 26–28. *Thirty-second Provincial Synod,* being "a General Conference of Ministers," convened at Bethlehem; thirty present; Bishop Reichel, President.

1781.——*August* 6. End of Bishop Reichel's visitation, who leaves Bethlehem for Europe on that day.

1782.——*March* 8. Massacre of the Christian Indians at Gnadenhütten, Ohio.

1782.——*May* 12. Death of Bishop Nathaniel Seidel, who wills the property of the Church to Frederick de Marshall, the second Proprietor.

1782.——John Ettwein, Seidel's successor, consecrated Bishop in 1784, President of the Helper's Conference to 1802.

1784.——*June* 2–*June* 4, 1787. An official visitation, of three years, in the American Province, North and South, by Bishop John de Watteville.

1786.——*June* 11–14. *Thirty-third Provincial Synod,* being a "Conference of Ministers," held at Bethlehem, Bishop de Watteville being President.

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1787.——*September* 21. Ninety persons assemble in the little chapel of the "Gemein Haus," at Bethlehem, and organize the "Society for propagating the Gospel among the Heathen," which is incorporated, February 27, 1788.

1788.——*December* 4. Death of Bishop Matthew Hehl, at Litiz.

1790.——*May* 7 *and* 8. *Thirty-fourth Provincial Synod*, being a "Conference of Ministers," held at Litiz; twenty-three present; Bishop Ettwein presiding, and giving an account of the General Synod of 1789.

1798.——*April* 10. After a service of twenty-seven years in the American Province, John Christian Alexander de Schweinitz, having been appointed a member of the Unity's Elders' Conference, and having made over the "Administration" to John Gebhard Cunow, leaves Bethlehem for Europe, where he is ordained a *Senior Civilis* in 1801, and dies in office the next year.

1798.——John Gebhard Cunow, second Administrator of the Unity's property.

1802.——*January* 2. Death of Bishop John Ettwein.

1802.——*February* 11. Death of Frederick de Marshall, who leaves the property of the Church, in the Northern District, to Christian Lewis Benzien, the third Proprietor.

1802.——*July* 23. Arrival from Europe of Bishop George Henry Loskiel, the author of the History of the Indian Mission, as Ettwein's successor in the office of President of the Provincial Helpers' Conference.

1802.——*October* 18–30. *Thirty-fifth Provincial Synod*, being a "Provincial Conference" of thirty-six Ministers, held in the chapel of the Sisters' House at Bethlehem, Bishop Loskiel presiding.

1806.——*July* 19. Charles de Forestier and John Renatus Verbeek arrive at Bethlehem, both members of the Unity's Elders' Conference, on an official visit to the American Province.

1807.——*September* 14–16. *Thirty-sixth Provincial Synod*, being a "Conference of Ministers," held by Forestier and Verbeek, soon after which they leave for Europe.

1808.——*April* 17. *Easter Sunday.* The last religious service is held, in the evening of this day, at Hope, New Jersey, which is thereafter given up as a Moravian settlement.

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1808.——*November* 17. Death of David Zeisberger, the illustrious Apostle of the Indians, at Goshen, Ohio, aged eighty-seven years.

1811.——Death of Christian Lewis Benzien, who leaves the property of the Church, in the Northern District, to Jacob Van Vleck, who is the fourth Proprietor, and leaves it at his death, (July 3, 1831,) to Lewis David de Schweinitz, who is the fifth Proprietor.

1811.——Bishop Loskiel, recalled to Europe by the Unity's Elders' Conference, retires from the Helpers' Conference, but remains at Bethlehem for a time; in 1812, receives an appointment as a member of the Unity's Elders' Conference, but is unable to leave, on account of the War and his infirm health, and dies *April* 9, 1814, after a protracted illness of two years.

1811—1818.—Bishop Charles G. Reichel, from the Wachovia Province, President of the Helpers' Conference. He goes to the General Synod of 1818, and remains in Europe.

1817.——*June and August. Thirty-seventh Provincial Synod*, convened at Bethlehem, by permission of the Unity's Elders' Conference, formally granted in a letter to the Helpers' Conference, dated August 27, 1816, which communication advises that the "Provincial Conference" be held in two Divisions, the first to be a Conference of representatives from the three exclusive Moravian settlements, and the second a Conference of representatives from the city and country congregations. The first Division, composed of twenty-five members, twelve Ministers, of whom five are members of the Provincial Helpers' Conference and thirteen lay delegates, meets from *June* 9–21, and then adjourns to *August* 4, when it reassembles, and adjourns finally on *August* 6, after having held fifty-five sessions; the second Division, composed of twenty-nine members, eighteen Ministers, including the Provincial Helpers' Conference and those at Bethlehem, and eleven lay delegates, holds eleven sessions, *June* 26–28. Bishop Reichel presides over both divisions. The first Provincial Synod, or Conference, with lay delegates, since 1768, and the first step taken toward provincial independence, by asking that the lot, as a yoke, be removed, and by giving the Boards both of the exclusive settlements and of the other Churches more power.

1817.——*May* 5–10. A Preparatory Conference, or Synod, of the Wachovia Province, held at Salem, Bishop Jacob Van Vleck being its President.

1818.——*December* 11. Bishop Christian G. Hueffel arrives at Bethlehem, from Europe, as Reichel's successor in the office of President of the Provincial Helpers' Conference.

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1822.——*January*. The first periodical of the American Province issued, a Quarterly, devoted to the Foreign Missions, and under the control of the Provincial Helpers' Conference, called "The Missionary Intelligencer."

1822.——John Gebhard Cunow retires from tho office of Administrator, and goes to Europe.

1822.——*May* 3. Lewis David de Schweinitz, who had removed to Bethlehem from the Wachovia Province, in December, 1821, as "Gemein-Helfer," or Senior Minister of the Church, and member of the Provincial Helpers' Conference, assumes the "Administration," as Cunow's successor, and becomes the third Administrator of the Unity's property, remaining Senior Minister.

1823.——Organization, at Salem, of the Wachovia Society for propagating the Gospel among the Heathen.

1824.——*July* 19–29. *Thirty-eighth Provincial Synod*, being a "Provincial Conference," preparatory to the General Synod of 1825, held in two Divisions at Bethlehem, Bishop Hueffel presiding. The first Division, composed of twenty-one members, eleven Ministers, including six members of the Provincial Helpers' Conference, and ten lay delegates, meets *July* 19–25; the second Division, embracing twenty-three members, twenty-one Ministers and two lay delegates, *July* 26–29. In the same year, a Preparatory Conference is held in the Wachovia Province.

1827.——*March* 21. Bishop Hueffel, having been appointed to the Unity's Elders' Conference, leaves Bethlehem and returns to Europe.

1828.——*March* 29. Arrival at Bethlehem, from Europe, of Bishop John Daniel Anders, as Hueffels' successor in the office of President of the Provincial Helper's Conference.

1834.——*February* 8. Death of Lewis David de Schweinitz, Proprietor, Administrator, and last *Senior Civilis* of the Unitas Fratrum, to which grade he had been ordained at the General Synod of 1825. He leaves the property of the Church to William H. Van Vleck, who is the sixth Proprietor.

1834.——*September* 27. Arrival of Philip H. Goepp, from Europe, as Schweinitz's successor in the "Administration," being the fourth Administrator of the Unity's property, and, after some years, the seventh Proprietor, William H. Van Vleck transferring it to him. While he is in office, the churches of the settlements are incorporated, and thereafter the Proprietorship relates merely to what the Unity, as such, and, later, the Continental Province, owns.

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1835.——*July* 20–31. *Thirty-ninth Provincial Synod*, convened at Bethlehem, Bishop Anders, President; thirty-five members in all, namely, five members of the Provincial Helpers' Conference, five Ministers and eleven lay delegates from the settlements, nine Ministers and five lay delegates from the city and country churches. It is a "Provincial Conference" preparatory to the General Synod of 1836, and declares itself to be *one* body, all the members of which may be present at all the sessions, but resolves to take up the affairs of the Moravian settlements first—twenty-one of its members having a right to vote upon them—and the affairs of the other churches next, twenty-six members to vote upon these. Practically, however, there are two Divisions, as before, the members of each attending their own sessions only. In the same year, a Preparatory Conference is held in the Wachovia Province.

1836.——*March* 23. Bishop Anders having been elected a member of the Unity's Elders' Conference, at the General Synod of 1836, which he attends, Bishop Andrew Benade, from Litiz, enters as his successor in the office of President of the Provincial Helpers' Conference, first, *ad interim*, and, after the Synod, permanently, to 1848, when he retires.

1844.——*January* 11. The exclusive system, or so-called "lease-system," abolished at Bethlehem, by act of the church-council, and the town thrown open; which is the beginning of a new era in the history of the Province.

1847.——*May* 4–20. *Fortieth Provincial Synod*, called a "Preparatory Provincial Conference," and convened at Bethlehem in view of the General Synod of 1848. Forty-two members, of whom twenty are lay delegates; Bishop Andrew Benade, President, and Bishop Peter Wolle and Philip H. Goepp, Vice Presidents; the system of having two Divisions relinquished, so that this Synod deliberates on all topics as one body. Measures are taken to effect a partial independence in provincial affairs.

1847.——*May* 4–28 *and July* 22—*August* 3. Meeting and adjourned meeting of the Preparatory Provincial Conference of the Wachovia District, at Salem, in view of the General Synod, Bishop William H. Van Vleck, President.

1848—1849.—Philip H. Goepp, President, *ad interim*, of the Provincial Helpers' Conference.

1849.——*June* 6–20. *Forty-first Provincial Synod*, the first called by that name since 1768, convened at Bethlehem in order to carry out the constitutional changes granted by the General Synod of 1848; forty-

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six voting members, of whom eighteen are lay delegates; Philip H. Goepp, President, and Charles F. Seidel and David Bigler, Vice Presidents. The Provincial Synod to meet every six years; the Provincial Helpers' Conference reduced to three members and concentrated at Bethlehem; two members, who are to fill no other office, to be elected by the Synod, subject to the decision of the lot, and the third to be, *ex officio*, the Administrator, as representative of the Unity's Elders' Conference, which is, also, to appoint the President.—*June* 14. First election of an American Provincial Conference, John C. Jacobson, subsequently President, and Henry A. Shultz elected.

1849.——*January* 18–24. Provincial Synod of the Wachovia District, after the General Synod of 1848, Bishop William H. Van Vleck, President.

1850.——*January*. Publication of a Monthly, called the "Moravian Church Miscellany," under the control of the Provincial Helpers' Conference, in place of the "Missionary Intelligencer."

1850.——*November* 1. The exclusive, or "lease system," given up at Nazareth, by act of the church-council, and the town thrown open.

1851.——*February* 13. The Council of the church at Bethlehem decides upon incorporation, resolves to give up its "Diacony," and to create a Trust Fund for the "Sustentation," by transferring to the same, with the consent of the Proprietor, a due share of the property theretofore held by him for said church, in lieu of the annual grants which each "Diacony" is bound to make to that cause. To this end a "Liquidation Committee" is appointed, consisting of Jacob Rice, William T. Roepper, and Charles Augustus Luckenbach.

1851.——*March* 29. Incorporation of the Provincial Helpers' Conference, under the name, style and title of "The Board of Elders of the Northern Diocese of the Church of the United Brethren in the United States of America."

1851.——*April* 3. Incorporation of the church at Bethlehem.

1851.——Resignation of Henry A. Shultz as a member of the Provincial Conference, and an election to fill the vacancy, in all the churches of the Province, resulting in the appointment, through the lot, of Charles F. Seidel.

1851—1852.——Labors of the Liquidation Committee at Bethlehem, leading to the creation of the first Capital Trust Fund for the "Sustentation."

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1851.——*September* 16–19. An unofficial Conference of Ministers, convened at Bethlehem, for mutual edification and consultation upon the work of the Lord as carried on by the Church, Bishop William H. Van Vleck presiding.

1852.——*September* 16–20. Second Ministerial Conference, convened at Bethlehem, Bishop Van Vleck presiding.

1853.——*January* 19. Death of Bishop William H. Van Vleck, at Bethlehem.

1853.——*September* 16–19. Third Ministerial Conference, convened at Nazareth, John C. Jacobson presiding.

1854.——*July* 20. Death of Bishop John G. Herman, in a log cabin in Missouri, on his way back to Salem from an official visit to the Cherokee Mission.

1854.——*September* 16–20. Fourth and last Ministerial Conference, convened at Litiz, John C. Jacobson presiding, who is consecrated bishop at the close thereof.

1855,——*March* 20. The church-council at Nazareth resolves to give up its Diacony, incorporate the church, and settle with the "Sustentation," thus creating for the same the second Capital Trust Fund.

1855.——*May* 2–23. *Forty-second Provincial Synod*, convened at Bethlehem, fifty-nine members, Bishop Jacobson, President, and Philip H. Goepp and Charles F. Seidel, Vice Presidents. At this Synod there is an earnest and general call for entire provincial independence, without, however, separating from the Unitas Fratrum, to which end a memorial is sent to the Unity's Elders' Conference, praying for the convocation of a General Synod. Second election of a Provincial Conference, consisting of John C. Jacobson, Peter Wolle, and Philip H. Goepp, the latter to be no longer a member as Administrator, which position he resigns in 1856. The last election held under the law of the lot.

1855.——*July* 23. Abolition of the exclusive, or "lease-system," at Litiz, by act of the church-council, and, subsequently, incorporation of the church and settlement with the Sustentation.

1855.——*August* 1. Opening of a Moravian Book Store and Publication Office, in Philadelphia.

1856.——*January* 1. Publication, at this office, of a weekly church-paper, called "The Moravian," in place of the "Church Miscellany," and

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under the control of the Provincial Synod, which elects Edmund de Schweinitz as the first Editor, who associates with himself, in virtue of the authority granted by Synod, Lewis F. Kampmann and Francis F. Hagen as Assistants.

1856.——*January—October.* Discussions, in "The Moravian," of the question of provincial independence, writers in England and Germany taking an active part in the same, and great excitement, especially in the Continental Province, heightened by the appearance of an anonymous publication, "Der Forscher," printed in America, but scattered over that Province, setting forth the weak points of its system.

1856.——*April* 28—*May* 13. Provincial Synod for the Wachovia District, convened at Salem, preparatory to the General Synod of 1857.

1856.——*October* 1–11. *Forty-third Provincial Synod*, convened at Bethlehem, preparatory to the General Synod; sixty-nine voting members, thirty-one Ministers and thirty-eight lay delegates; Bishop Jacobson, President. Great feeling on the question of provincial independence, in regard to the details of which much difference of opinion; a letter of the Unity's Elders' Conference and the report of the Continental Preparatory Synod communicated, both protesting against it. A Committee of seven on Constitution elected by ballot, consisting of Jacob Blickensderfer, Jr., Edmund de Schweinitz, Philip H. Goepp, Lewis F. Kampmann, William T. Roepper, Henry A. Shultz, and, Herman J. Titze, which prepares such a draft of a new constitution for the Province, and the Unity at large, as reconciles all views, and as is adopted by a unanimous vote of the Synod.

1856.——*November* 17. The exclusive, or "lease-system," abolished at Salem, the last place in America at which it still existed, and, subsequently, incorporation of the church.

1856—1869.—Eugene A. Frueauff fifth and last Administrator of the Unity's property, which, by an act of the General Synod of 1857, is made over to the Continental Province; the Administrator has no further official connection with the American Province; William T. Roepper the "responsible cashier," who winds up the concern.

1858.——*February* 22–24. Provincial Synod of the Wachovia District, convened at Salem, to carry out the new constitution, which is similar to that of the Northern District, except in so far as the Administrator is an official member, and only two are elective members, of the Conference. First election, resulting in the choice of George F. Bahnson and Robert de Schweinitz; Emil A. de Schweinitz being the third, as Administrator.

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1858.——*May—July.* Official visitation of the American Province by Bishop Henry R. Wullschlägel, a member of the Unity's Elders' Conference; the first for half a century.

1858.——*June* 2–16. *Forty-fourth Provincial Synod,* convened at Bethlehem; sixty-six members; Bishop Jacobson, President. The new provincial constitution, proposed by the Synod of 1856, and sanctioned by the General Synod of 1857, carried out; complete independence in all provincial affairs; the Board henceforth known as the "Provincial Elders' Conference." The "Moravian College and Theological Seminary" founded at Bethlehem; Lewis F. Kampmann, first President; incorporated April 3, 1863.

1858.——*December.* The Moravian Book Store and Publication Office removed to Bethlehem.

1861——*May* 22 – *June* 2. *Forty-fifth Provincial Synod,* convened at Litiz; sixty-one members; Bishop Jacobson, President. Third election of a Provincial Conference, consisting of John C. Jacobson, President, Francis F. Hagen, Secretary, and Sylvester Wolle, Treasurer.

1864.——*May* 25–*June* 4. *Forty-sixth Provincial Synod,* convened at Bethlehem; sixty-one members; Bishop Jacobson, President, and E. de Schweinitz, Vice President. The Publication Concern developed, and, soon after the Synod, the office of Secretary of Publications created, to which Hermann A. Brickenstein is appointed by the Provincial Board.

1864.——*December* 7. Meeting of the Provincial Synod of the Wachovia District, at Salem, in the midst of the War of the Rebellion. After empowering the Provincial Conference and the Financial Board to continue in office, it adjourns at once until after the War.

1865.——*November* 14–25. Adjourned meeting of the Provincial Synod of the Wachovia District, at Salem. Second election of a Provincial Conference, resulting in the choice of George F. Bahnson and Lewis Rights.

1867.——*May* 22–31. *Forty-seventh Provincial Synod,* convened at Litiz; eighty-four members; Bishop David Bigler, President. Fourth election of a Provincial Conference, resulting in the choice of Robert de Schweinitz, President, Lewis F. Kampmann, Secretary, and Sylvester Wolle, Treasurer.

1867.——*June—October.* Official visitation of Bishop Ernst Reichel, a member of the Unity's Elders' Conference.

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1868.——*May* 11–13 *and December* 14–16. Meeting and adjourned meeting of the Provincial Synod of the Wachovia District, preparatory to the General Synod.

1868.——*November* 18–27. *Forty-eighth Provincial Synod,* convened at Bethlehem, preparatory to the General Synod, Bishop David Bigler, President. The overtures of the Southern churches for a union with the Province accepted, and the principle of constituting Districts, and organizing Dtstrict Synods, within the consolidated Province, asked for.

HISTORICAL TABLES.

TABLE NO. 8.

THE FOREIGN MISSIONS.

1733.——GREENLAND.

1733, January 19, Matthew and Christian Stach leave Herrnhut, accompanied by Christian David. May 20, reach Greenland. *New Herrnhut* commenced, at first only a miserable hut of sods.——1734, The small-pox breaks out. Hunger and death threaten the Missionaries.——1735, They unite in a covenant to remain, in spite of every danger and privation.——1735 to '36, They almost perish from starvation.——1736, Egede, the Danish Missionary, leaves Greenland, after laboring in vain since 1721.——1738, June 2, Kajarnak converted.——1739, March 30, he is baptized.——1740, The work of the Lord progresses——1742, The Danish Government recognizes the Mission.——1747, The church at New Herrnhut dedicated, October 16. First communion with the Greenlanders. One hundred and thirty-four baptized converts. The first native assistants appointed.——1754, Much sickness; sixty converts die.——1758, *Lichtenfels* founded.——1761, Visitation of Cranz, the historian, and 1770 of Sternberg, who remains fourteen months and puts the whole work on a better footing.——1774, *Lichtenau* founded.——1777, Order from the Government for the dispersion of the Greenlanders, a serious hinderance to the work of the Missionaries.——1782, Plague breaks out; four hundred and fifty-five converts carried off.——1801, January 6, the last heathen, a woman, on this portion of the coast, baptized.——1808 to '11, Interruption of communications with Europe, owing to the war. Great destitution at the stations.——1823, The New Testament in the Greenland language distributed.——1824, *Frederichsthal* founded.——1829 to '30, Large companies of heathen from the unknown and inaccessible East-coast settle about this station and receive the Gospel. The Government again orders their dispersion.——1859, Visitation of Bishop Ernst Reichel.——1862, *Umanak* commenced.——1864, *Igdlorpait* commenced.——1866, Two Training Schools for native assistants commenced.

1752.——LABRADOR.

1752, First reconnoitering visit of five Moravians, Erhardt, the leader, and six sailors murdered by the Esquimaux. The other Moravians compelled to return in order to assist in navigating the ship.——1764,

Second visit, by Jens Haven, Missionary in Greenland.——Reorganization of the "Society for the Furtherance of the Gospel amongst the Heathen," in London, which has ever since entirely supported this Missiom.——1765, Third visit, by Jens Haven and others. The Esquimaux are friendly.——1769, The King of England donates 100,000 acres on the coast.——Fourth visit, again under the guidance of Haven, accompanied by nine Brethren. The natives receive them with joy. Since this year the "Labrador ship" has sailed regularly every year. There have been nine such vessels.——1770, *Nain* founded.——1774, On an exploring journey to the North, two of the Missionaries perish in the water.——1776, *Okak* founded. February 19, the church in Nain consecrated, and the first convert baptized.——1782, *Hoffenthal* founded. The Esquimaux begin to move southward, where their intercourse with Europeans is much to their spiritual injury.——1783, Famine in Labrador.——1790, Conversion of Tuglarina, a famous magician and murderer.——1796 to '97, A fatal epidemic rages.——1804, Great awakening, after thirty-four years of labor.——1807, The awakening continues; also amongst the children.——1811, Explorations about Ungava Bay.——1816, Labrador locked in the ice. Very dangerous voyage of the ship.——1827, Violent epidemic. The British Bible Society prints the New Testament and Psalms in Esquimaux.——1830, *Hebron* founded.——1833, The encroachments of the traders increase.——1847 to '48, The heathen of *Saeglek*, eighty in number, remove to Hebron. Many of them converted.——1850, Miertsching accompanies one of the Polar Expeditions, as interpreter, January, 1850 to October, 1854.——1857 to '58. Exploring tour of Warmow to Northumberland Inlet. It is found impossible to establish a Mission there.——1867, Two Esquimaux proceed to Ungava Bay and preach the Gospel to the heathen.

1735.——NORTH AMERICAN INDIANS.

For all the facts and dates of this Mission, *vide pages* 44 *to* 48.

1847.——THE MOSQUITO COAST.

1847.——Exploring tour of Henry Pfeiffer and Amadeus A. Reinke.——1848, The General Synod resolves to establish a Mission.——1849, *Bluefields* commenced, October 28. First convert baptized.——The field has been much extended, and, since 1854, the following stations have been established: *Rama, Magdala, Bethania, Joppa*, on Corn Island, *Ephrata*.——1865, October 18 and 19, great hurricane, which destroy almost all the churches and mission-houses.——1866, The stations are rebuilt.——1868, The work progressing in a very encouraging manner at all the stations, except on Corn Island.

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1732.——THE WEST INDIES.

1732.——St. Thomas.

1732, The first Missionaries of the Renewed Church, Leonhard Dober and David Nitschmann, arrive at the town of *St. Thomas*.——1736, Baptism of the first three converts by Bishop Spangenberg.——1738, *New Herrnhut* commenced. A great awakening attends the labors of Frederick Martin. Persecutions ensue, and the Missionaries are thrown into prison.——1739, Zinzendorf arrives and procures their release.——1741, Ninety persons baptized at one time.——1749, Baptism of Cornelius, an extraordinarily efficient Native Assistant, (1754 to 1801.)——1750, Great spiritual life is manifested.——1771, *Nisky* commenced.——1772, '82 and '93, fearful hurricanes.——1789 to '91, Famine and pestilence.——1819 and '27, Hurricanes.——1832, Celebration of the Jubilee of the Mission: 31,518 persons have been baptized during the one hundred years.——1843, A self-sustaining congregation in the city of St. Thomas.——1867, October 29, great hurricane, succeeded, November 18, by a fearful earthquake. The shocks continue for many months. The effects of these dreadful visitations manifested in an increased desire to hear the preaching of the Gospel. The churches are thronged.

1741.——St. John.

1741, First visits of the Missionaries to the Island.——1745, First two converts baptized.——1754, *Bethany* commenced.——1783, *Emmaus* commenced.

1733. ——St. Croix.

1733, A colony of eighteen persons leaves Herrnhut; arrive June, 1734.——1735, A second colony sent out. The majority of both colonies fall victims to the climate.——1740, First actual missionary attempt.——1744, First four converts baptized.——1745, Six Native Assistants appointed.——1750, Death of Frederick Martin.——1755, *Friedensthal* commenced.——1771, *Friedensberg* commenced.——1805, *Friedensfeld* commenced.——1848, Insurrection of the slaves, followed by emancipation.

1754.——Jamaica.

1754, *Carmel* commenced, at the invitation of several planters.——1755, First two converts baptized; by the end of the year eight hundred hearers and twenty-six converts.——1760, Insurrection of the negroes; the converts take no part.——1770 to 1815, The Mission in a very deplorable spiritual condition.——1780, Great hurricane.——1815, New life is infused, but many planters continue inimical.——*Irwin Hill* commenced.——1816, *New Eden* commenced.——1823, *Fairfield* commenced and becomes the centre of operations.——1827, *New Carmel* commenced.——1830, *New Fulneck* commenced. The work prospering greatly.——1831, Insurrection of the slaves;

quelled after much bloodshed. The Missionary Pfeiffer arrested, but again released.——1833, *New Bethlehem* commenced.——1834, Commencement of emancipation, completed in '38. The work of the Missionaries receives a new impetus. At Fairfield 2000 hearers. The schools crowded.——1834, *Beaufort*, 1835, *Bethany*, 1838, *New Nazareth* and *New Hope*, 1839, *Litiz*, 1840, *Bethabara* commenced, and many school-houses built.——1842, Normal-school at Fairfield instituted. ——1843, Death of Jacob Zorn, who had been Superintendent during this critical period.——1847, *Springfield* commenced.——1867, *Cheapside* and *Broadleaf* organized. At Cheapside the congregation undertakes the entire support of the Mission.

1756.——ANTIGUA.

1756, April 1, Samuel Isles arrives and commences missionary work, amidst much persecution at the hands of the planters. Soon after, however, the first convert is baptized.——1761, *St. John's* commenced. ——1764, Death of Isles, after having baptized thirty-six negroes. The Mission languishes.——1769, Peter Braun arrives and labors with much success until 1791. Many awakenings.——1772, Fearful hurricane, followed by a general revival amongst the the negroes, which extends over the whole Island. A new church built; the people laboring during their free time, and the congregation numbering 2000 souls.——1774, *Bayleyhill*. Baptisms of thirty to forty persons frequently. The churches too small and the laborers too few. The slaves, after a hard day's work, often without a single meal, and in spite of cruel beatings, come eight to ten miles to hear the Word of God.——1778, Famine and much sickness.——1782, Bayleyhill station removed to *Gracehill*. Great outpourings of the Spirit. "The Missionaries can often find no time to eat a bit of bread, because there are so many hungry souls to be fed."——1797, *Gracebay*. The Government and many planters encourage the work of the Missionaries.——1802, Great earthquake.——1816, At the request of the planters and negroes *Newfield* commenced, and 1822, *Cedarhall*. Sunday schools established.——1831, An attempted insurrection of the slaves does not succeed, but, 1832, Bible and Mission Societies, amongst the negroes are organized.——1834, Emancipation proclaimed, on this Island without a term of apprenticeship, as the negroes are found to have made sufficient advances in Christian culture. Schools are multiplied, and several new preaching places commenced. ——1838, *Lebanon*, 1840, *Gracefield* commenced.——1741, Great fire in St. Johns; the Moravian Mission premises unharmed.——1843, Earthquake.——1847, Training School commenced; 1848, the building partially destroyed by a hurricane; 1854, the school is enlarged. ——1855, Training School for girls commenced.——1858, Insurrection of the negroes; the Moravian converts take no part.——1859, *Greenbay* church enlarged and becomes a regular station. The yellow fever rages.

THE FOREIGN MISSIONS.

1775.——St. Kitts.

1775, Martin Mack visits the Island.——1777, A Mission is commenced. At *Basseterre* the first converts are gained, and are baptized November 14, 1779. A great desire to hear the Gospel is manifested by the negroes.——1785, A church built at Basseterre; 1789, a larger one erected.——1790, The fire of the Lord spreads on the north side of the Island.——1797, Earthquakes, which produce great consternation.——1800, Two thousand members.——1820, *Bethesda* commenced.——1826, Sunday and Evening Schools instituted; seven hundred scholars.——1832, *Bethel* commenced.——Other Missionary Societies active here, as in the other Islands, and many of our members unite with the nearest congregations.——1845, *Estridge* commenced. ——1842, August 21, great hurricane.——1854, The cholera rages.

1767.——Barbados.

1767, First visit of the Moravians.——1768, First baptism. No such awakenings take place here as on the other Islands.——1780, Great hurricane, and 1795, great inundations.——1794, *Sharon* commenced. The Mission languishes.——1816, Insurrection of the slaves, after which the planters become more favorable to the Missionaries.——1819, Another hurricane.——1826, *Mt. Tabor* commenced.——1831, A fearful hurricane destroys both the Moravian stations: four thousand persons lose their lives.——1832, The stations rebuilt: eleven hundred members.——1836, Station in *Bridgetown* commenced.——1841, *Cliftonhill.*——1845, Great conflagration in Bridgetown; the Moravian Mission premises unharmed, as also in 1860.——1854, Twenty thousand persons die of the cholera, during the prevalence of which the Missionaries and their wives remain at their posts, and devote themselves to the spiritual and bodily care of the sick.

1787.——Tobago.

1787, John Montgomery, from Barbados, visits the Island, at that time in the hands of the French.——1790, He is directed to commence a Mission, but the disturbances consequent upon the French Revolution impeded his activity. In addition a hurricane destroyes his dwelling. His wife dies, and, 1791, he returnes to Barbados, where he himself soon after dies.——1799, A second attempt is made. March 24, the first convert baptized.——1803, The death of the Missionary, Church, by name, and other circumstances occasion a second relinquishment of the Mission.——1827, A third attempt made by Peter Ricksecker.——1828, *Montgomery* commenced. 1839, A larger church built, which is again enlarged in 1843.—— 1842, *Moriah* commenced.——1847, Montgomery destroyed by a hurricane.——1850, The station rebuilt.

1735.——SURINAM, IN SOUTH AMERICA.

Spangenberg having made the necessary arrangements for this purpose, at Amsterdam, the first Moravians leave Herrnhut, March 7,

THE FOREIGN MISSIONS.

1735, to begin a Mission in Surinam. They are followed by others in the succeeding years, and buy a small plantation on the Cottica River. Their labors amongst the Indians and Negroes seem not to be in vain, but as some disturbances take place at their meetings, held in their own house, they leave the country in 1745, and go, partly to Berbice, the neighboring English Colony, and partly to Pennsylvania.

1738.——A. THE MISSION AMONGST THE ARAWAK INDIANS.

1738, The first Missionaries to Rio de Berbice, (the English Colony in Guiana,) set out, Guettner, Daehne and Zander, and gather a congregation of Arawaks at *Pilgerhut*.——1748, By this year forty-five Indians have been converted. Solomon Schumann, the Arawak Apostle, arrives. In four months he learns to preach in this difficult language. The Mission flourishes greatly, notwithstanding much opposition from the Government and the planters; three hundred converts have been gained, when, in 1757, difficulties of every description arise, and fatal epidemics and famine break out, so that the congregation is scattered. Localities where the converts would be left undisturbed are sought out, and *Sharon*, on the Saramacca, and, 1759, *Ephrem*, on the Corentyn, are founded. At the latter place Daehne had been living in a hut since 1757. Of the heroic endurance of the Missionaries in this wilderness, no further mention can be made here. (*Vide Croeger's Geschichte, II pp.* 337, &c.)—1760, Schumann dies.——1761, Sharon is surprised by the Bush Negroes, some of the Indians are killed, the station is burnt, and the congregation scattered.——1763, Several Brethren arrive to reinforce the Mission. A general insurrection of the negroes in Berbice breaks out. Disorder and violence prevail. Pilgerhut burnt to the ground. The Missionaries compelled to flee, and the settlement in Berbice comes to an end. Ephrem is removed some miles further up the Corentyn and called *Hoop*.——1779, Sharon relinquished, as the Indians, in constant fear of the Bush Negroes, and finding it difficult to gain a livelihood, remove from it.——1795, The first converts from the Warans are baptized, but the Mission has retrograded. Drunkenness prevails.——1803, The Mission removed to *Apoco*, and a new church built by Theodore Shultz, but "the blessing has fled."——1806, Hoop destroyed by the enemies of the Mission. At that time, there are one hundred and twenty-five Indians under the care of the Church, and as many baptized converts living dispersed through the country. The Missionaries endure many privations, and in 1808, Hoop is abandoned.——1812 to '16, Another attempt is made, but fails.

1754.——B. THE NEGRO MISSIONS.

1754, The first Missionaries establish themselves in Paramaribo, working at their trades.——1767, A piece of ground is bought. Their business prospers, and their main object, to preach the Gospel to the negroes, begins to succeed.——1776, The first convert baptized at *Paramaribo*.——1778, The first church built; fifty-two negroes and

mulattoes being under the care of the Missionaries; eighteen of them baptized.——1779, The church is enlarged. Preaching commenced on the plantation Fairfield.——1785, *Sommelsdyk* commenced. The Mission in the city prospers, and the Missionaries enjoy general confidence.——1793, The Mission Society in the congregatio at Zeist, Holland, founded, which has rendered great assistance to the Mission in Surinam.——1804 to '16, The war in Europe produce many trials for the Missionaries and disturbances amongst the people.——1818, Sommelsdyk relinquished, owing to the opposition of the planters. John Gottleib Büchner, after a service of thirty-four years, dies.——1819, The small-pox rages.——1821, Great fire at Paramaribo. The Mission buildings wonderfully preserved. The effects of this visitation visible both amongst the negroes and the planters.——1828, A new, large church dedicated at Paramaribo. Government and citizens support the Mission. A Society of the wealthy inhabitants organized to aid it, which still exists. The congregation numbers 2,260 members.——1830, The "wood-plantation," *Berg en Dal*, occupied as a preaching-place. The Negro-English New Testament is printed by the British Bible Society. The Government commissions the Moravian Church to take pastoral charge of the slaves and prisoners in the forts and at the military posts.——1832, Three separate conflagrations in the immediate neighborhood of the Mission, but in each case its buildings remain untouched.——1835, *Charlottenburg*, on the Cottica, commenced.——1840, *Salem* commenced.——1840 to '50, A widow, named Voigt, active, principally amongst the negro children on different plantations.——1843, *Beekhuizen* plantation purchased.——1844, *Rust en Werk* commenced. A School for the training of negro teachers instituted here. Up to this time slaves were not permitted to learn to read.——1848, *Leliendal* commenced.——1851, A School for the education of teachers commenced at Beekhuizen.——1853, *Annaszorg* commenced.——1855, *Catharine Sophia* commenced.——1856, *Heerendyk* commenced.——1858, *Beersheba* commenced.——1859, *Waterloo*, and *Clevia* commenced.——1863, July 1, Emancipation of the slaves passes off without any disturbance. The negroes assemble in their churches to give thanks to God; as a consequence, the labors of the Missionaries are greatly enlarged, especially in respect to the education of the young.

1765.——C. THE NEGRO MISSION IN THE BUSHLAND.

1765.——The first Missionaries who venture into the Bushland, or the country originally settled by runaway slaves, are Stoll, Jones, who dies in two months, and Daehne. The Chief, Abini, receives them kindly.——1768, Stoll follows the Negroes to their new capital, Quama. Other Brethren arrive, several of whom soon dies.——1771, In spite of much enmity on the part of the Negroes, Arabi, son of Abini, the Chief, becomes a convert and is baptized.——1773, *Bambey* commenced.——1777, Stoll, the Apostle of the Bush Negroes, dies. Only a few converts have been gained.——1784, At *New*

Bambey, the new capital of the Negroes, a station is commenced. About twenty converts.——1790 and '91, The Negroes in the Upper Bushland display a great desire to be taught, and are visited from time to time, but sickness and death among the Missionaries prevent the establishment of a station.——1813, Owing to the depressed spiritual state of the congregation, and the want of Missionaries, (Maehr was the last, having served eighteen years,) this Mission is relinquished for the present. Several faithful members of the congregation continue to maintain a connection with the Missionaries in the city, and labor as "Helpers" amongst their countrymen.

During the years 1830 to '40 the few remaining converts at New Bambey became more and more urgent that a Missionary should live amongst them.——1840, Erasmus Schmidt repairs thither, and labors with great faithfulness until 1845, when he falls a victim to the deadly climate, to the great grief of the Negroes.——1848, The station, New Bambey, is removed to the waterfall *Gansee,* two days' journey from the boundary of the colony, and in 1849, Barsoe commences his labors, but dies in a few months.——From 1850 to '53, the widow of a Missionary named Hartmann, having previously labored at Berg en Dal, remains *alone* at New Bambey, instructing old and young. In December 1853, she is taken sick and brought to the city, where she dies. Her memory is still gratefully cherished throughout the Colony.——1851, Sand makes an attempt to attend the congregation at New Bambey, but is taken sick and dies.——1854, Bauch follows him, but on the third day after his arrival is taken sick and removed to the city. Since then the congregation, (170 souls,) has been without a settled Missionary. At *Coffee Camp,* a village of the Auka Negroes, some converts built a little church.——1862, August 11, baptism of John King, a chief of the Matuari tribe, who is converted in a most remarkable manner, and has since his baptism been a very efficient native Missionary. *Maripastoon,* the chief town of the tribe, becomes a station.——1864, Kalkoen, principal chief of the tribe, converted and baptized.——1865, John King makes a preaching-tour into the interior, along the Maroni River, amongst the Boni Negroes, who receive him in a very friendly manner, and declare themselves ready to embrace Christianity, exactly one hundred years since this Mission was commenced.——1866, John King visits the Negro tribes on the Upper Surinam, but meets with much opposition. The proposed visit of the Missionaries to the country of the Boni Negroes prevented by the death, within a few months, of five of their number.——1868, A visit attempted by two Missionaries, but permission to pass through the country of the Aukas is refused. This prohibition afterwards withdrawn, on condition that King shall not be of the party.

1736.——SOUTH AFRICA.

1736.——George Schmidt, having returned from an imprisonment of six years in a Bohemian prison, leaves Herrnhut, January 11, on

a mission to the Hottentots. He is detained for a whole year at Amsterdam. Arrives at Cape Town in July, 1737, and establishes himself fifteen miles from the city.——1738, He removes to *Baviaus-kloof*, the present Gnadenthal. The pear tree which he planted on the spot where he first preached the Gospel to the Hottentots remained standing till 1837.——1741, He baptizes the first Hottentot convert, Joshua. A congregation of fifty is soon gathered, amongst them seven baptized converts. Opposition manifests itself on the part of the Dutch clergy and the settlers.——1743, Schmidt is forbidden to baptize any more heathen, and is consequently compelled to abandon the Mission and return to Europe, where he arrives 1744.

1786.——A. THE HOTTENTOT MISSION.

1786, During his visitation to the East Indies, Bishop John Frederick Reichel stops at the Cape, and, at the General Synod of 1789, it is resolved to renew the South African Mission. The Dutch East India Company having granted permission, 1792, three Brethren are sent out as Missionaries. They establish themselves at *Baviaus-kloof*, where they find an aged Hottentot woman, Lena, whom Schmidt had baptized, still living.——1793, Seven Hottentots are baptized. Great desire to hear the Gospel manifests itself, but, 1794, the colonists again oppose the work of the Missionaries.——1795, The colony in a high state of excitement, in consequence of the war between France and England; the Missionaries are driven from their stations, but the British having captured Cape Colony, they are protected in their work, which prospers greatly.——1796, A meeting house is consecrated. Mechanical trades and farming are carried on.——1800, A large church built. The place has twelve hundred inhabitants. A fatal epidemic fever rages.——1806, The name *Gnadenthal* adopted for the station Baviaus kloof.——1808, Baptism of the first converts from the Caffre nation. At the special request of the Governor, a second station, *Groenekloof*, now called *Mamre*, is established.——1815 to '16, Visitation of Christian Ignatius Latrobe, in consequence of which a church is built at Groenekloof, and consecrated in 1818. ——1822, Great inundations and famine in the Colony.——1823, A station commenced at *Hemel en Aarde*, a hospital for lepers. The church consecrated in 1858.——1824 *Elim* commenced. Church consecrated in 1835.——1833, Much spiritual life amongst the Hottentots, and awakening amongst the colonists, who throng the churches.——1838, Training-school at Gnadenthal commenced. Emancipation of the slaves; in consequence, large numbers of Hottentots and Negroes flock to the stations, a circumstance which proves of much spiritual injury to the congregations.——1840, About this period, the strong desire of the colonists to hear the preaching of the Word of God, leads to the establishment of a number of preaching-places in the vicinity of the three stations.——1846, The leper-hospital at Hemel en Aarde is transferred to *Robben Island*.——1859, *Wittewater* commenced. The Training-school at Gnadenthal is enlarged.——1865, *Berea*, near Gnadenthal, commenced. Several of the churches are

enlarged, and new school-houses built. Failure of crops, scarcity of labor, and great poverty amongst the people.——1867, Meeting of the German Missionaries in the Colony at Gnadenthal.——1868, The spiritual charge of the leper-hospital on Robben Island, for fifty years in the hands of our Missionaries, transferred by the Government to the Established Church.

1818.——B. THE CAFFRE MISSION.

1818, The first station, *Enon*, is commenced, by the advice of Christian Ignatius Latrobe who visits the country.——1819, A Caffre war breaks out. The congregation at Enon compelled to flee. The settlement is burnt by the Caffres, but rebuilt the same year, by invitation of a Tambookie chief.

1828, The station *Shiloh* is commenced.——1830, The first convert, a Mantati, baptized.——1832, Shiloh has three hundred and twenty inhabitants.——1835 to '36, Another Caffre war. The congregation at Enon again compelled to flee.——1839, *Clarkson* commenced, for a Fingoo tribe that had been driven from Caffraria.——1846 to '47, Third Caffre war. The Missionaries flee from Enon. Shiloh wonderfully preserved; the only Mission station in the whole of Caffraria that is not destroyed. Great drought prevails.——1849, At the instance of the Government, a station is commenced in the Province of Victoria, but under very unfavorable restrictions. It is called *Mamre*; is destroyed in the war (1851), and not rebuilt; the Fingoos not being allowed to settle here.——1850, *Goshen*, in Caffraria, commenced, and flourishes greatly, but has hardly existed for one year when, 1851, another Caffre war breaks out, which rages with unexampled fury, and Goshen and Shiloh are destroyed. The Mission families and about seventy Fingoos take to flight. In August they are enabled to return, and Shiloh is partially rebuilt.——1854, Visitation of Bishop Breutel, in consequence of which, 1855, Goshen is again occupied as a station.——1856 to '58, the Caffre chiefs, in order to incite their people to a desperate conflict with the colonists, succeed in inducing them, through their lying prophets, to kill all their cattle. A famine succeeds, and instead of attacking the colonists, the Caffres come in multitudes begging for bread to keep them from starvation. ——1858, A church and school-house built at *Snyklip*, near Clarkson. 1859, *Engotini*, near Shiloh, commenced.——1863, *Baziya* commenced.——1865, The fields devastated by vast swarms of locusts. ——September 29, the station Baziya destroyed by a whirlwind.—— 1866, Great droughts, and much distress amongst the people.—— 1867. The crops are again almost a total failure. Several native Missionaries active. Colored teachers in almost all the schools. A number of converts gained at the new station, Baziya.

1848.——AUSTRALIA.

1848, The General Synod resolves to commence a Mission in Australia.——1850, Two Missionaries arrive at Melbourne. After a

long and wearisome search, a suitable location for a station is found on *Lake Boga*, (October). The next year is spent in visiting the natives and learning the language. The Missionaries endure many hardships and dangers. The Government having secured to them a tract of land, they build a hut for themselves.——1852, The discovery of gold near Mt. Alexander brings a swarm of adventurers to the neighborhood of the station. The Missionaries are greatly molested, and the natives rendered suspicious of them.——1856, Their confidence restored, but their migratory habits are very unfavourable to the securing of any permanent influence over them.——1853, A third Missionary arrives.——1855, Several families of natives resident at the station.——1856, A neighboring settler claims the land on which the station is located. The colonial authorities hesitating to protect the Missionaries, the Superintendent of the Mission, immediately and without authority from the Board, relinquishes it, and returns with the rest to Europe.

In consequence of renewed negotiations with the Colonial Government, and the favorable action of the General Synod of 1857, a renewal of the Mission is determined upon.——1858, Two Missionaries arrive in Australia. They establish themselves in the Wimmera District, on a tract selected by the Government. The station is called *Ebenezer*, the first log-house being occupied by the Missionaries May 2, 1859. Their trials of faith and patience are many.——1860, A native, named Pepper, is converted and baptized, August 12, receiving the name Nathaniel. On the same day the Church is consecrated. ——1862, A second station, *Ramahyuck*, in Gippsland, commenced.—— 1863, At the request of various friends of Missions in Australia, an attempt to commence a Mission in the interior, on Cooper's Creek, is inaugurated, and four Missionaries sent out for this purpose, in 1864. The great droughts on the line of their proposed journey detain them until July, 1866.——1866, The first convert gained at Ramahyuck. A church dedicated. The Missionaries for the interior, after a most toilsome journey of one hundred and four days, reach Lake Hope, the last settlement, seven hundred miles distant from Adelaide. They establish themselves at *Lake Kopperamana*, about thirty miles from Lake Hope. At first the natives (cannibals) are friendly, but they soon begin to display much suspicion, and finally they threaten to murder them, so that they are compelled to take refuge with several Lutheran Missionaries at Kilalpanina and at the nearest cattle-station. After six months absence, in October, they return to their station, several police-soldiers being sent to protect them.——1868, The Mission in the interior is abandoned, the Association, under whose auspices it had been undertaken, not being able to support it further.——The other stations flourish. Ebenezer has become a pretty little village, the converts having all built houses for themselves. At *Point Pierce*, two converts are baptized. This Mission, on York Peninsula, is commenced in 1866, by one of the four Missionaries whilst waiting to proceed to the interior.

THE FOREIGN MISSIONS.

1850.——CENTRAL ASIA.

1850, At the instigation of Gützlaf, Missionary to China, a Mission to the Mongolians in Central Asia is resolved upon.——1851, Two Missionaries called to undertake it. After preparing themselves for this service by some study of the language and acquiring some medical knowledge, they set out in 1853.——1854, April, they reach Kotgurh, where they study the Thibetan language.——1855, March, leave this city with the design of penetrating to Chinese Mongolia. After various delays and crossing many dangerous mountain passes, they reach the frontiers of China, but are forbidden to cross the same. The return, and afterwards make two other attempts to enter China, but in vain. Accordingly they determine to establish themselves as near to the frontiers as possible, in the hope that permission to pass them may soon be granted.——1856, A mission-house is built at *Kyelang*, in the Province Lahul.——1857, A third Missionary arrives, who is to devote himself specially to mastering the language and translating the Scriptures.——1858, Some Biblical narratives are printed.——1859, The Missionaries commence to preach, from the (flat) roofs of the houses. Various tours are made in the Thibetan portion of the province, and the Missionaries are well received.——1860, A school commenced. Tours through the neighboring provinces are made statedly, but no results seem to attend them.——1865, A second station, *Poo*, in Kunawur, is begun. At Kyelang, the first four converts are baptized. The greater part of the New Testament is translated and printed.——1866, Two more converts baptized at Kyelang. The school begins to be well attended. The The Missionary at Poo enters the Chinese Province of Tso Tso, at the request of the inhabitants, to inoculate them against the smallpox. Permission to repeat the visit is granted.——1867, The Missionaries are received with much kindness and interest in their tours, and their translations of the Bible are eagerly sought for. A Government School, under the supervision of the Missionaries, is established at Kyelang.

THE FOREIGN MISSIONS.

UNSUCCESSFUL MISSIONS.

1734 to '35.——Among the Laplanders.

1737 to '38.——Among the Samoyedes, on the shores of the Arctic Ocean.

1738 to '41.——In Ceylon.

1740.——In Algiers.

1737 to '41.——In Guinea, West Africa.

1747 to '50.——In Persia.

1752 to '83.——Three several attempts in Egypt.

1759 to '96.——In the East Indies, where, for a time, there were several stations, namely, at Serampore, Patna, on the Nicobar Islands, and the so-called "Brüdergarten" (Brethren's Garden), at Tranquebar.

1767 to '70.——Another attempt in Guinea.

1768 to 1823.——Repeated attempts among the Calmucks.

1835 to '40.——In Demerara, British Guiana, South America.

PRINCIPAL MISSIONARY ASSOCIATIONS.

1741.——The Brethren's Society for the Furtherance of the Gospel among the Heathen. Established in Great Britain, and having its seat in London.

1787.——The Society of the United Brethren for Progagating the Gospel among the Heathen. Established at Bethlehem, Pa.

1793.——The Mission Society of Zeist. Established at Zeist, in Holland.

1817.——The London Association in Aid of the Missions of the United Brethren.

1823.——The Wachovia Society of the United Brethren for Propagating the Gospel among the Heathen. Established at Salem, North Carolina.

1843.——The Missionary Union of North Schleswig.

(For further particulars touching the Foreign Missions, vide pages 62–68.)

THE FOREIGN MISSIONS.

SUMMARY.

15——Mission Provinces.

87——Stations.

307——Preaching places.

161——Missionaries from Europe and America.

152——Female Assistants from Europe and America.

313——Laborers from Europe and America.

6——Native Ordained Missionaries.

1009——National Assistants, as far as reported.

94——Leaders of Meetings.

8——Scripture Readers.

1111——Native Assistants in all.

1430——Laborers in all.

8——Normal Schools.

81——Station Schools.

65——Country Schools.

85——Sunday Schools.

238——Schools in all.

16,875——Scholars in Station and Country Schools.

12,483——Scholars in Sunday Schools.

29,358——Scholars in all, as far as reported.

1897——Teachers.

70,311——Converts.

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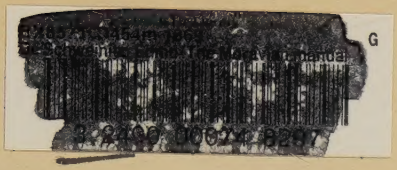

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